

# EPISCOPAL Churchnews

MAY 2, 1954

TWENTY-FIVE CENTS



*The Church  
In Detroit*

War, Peace and the Christian Mind  
by James Thayer Addison

TV and Creeping Commercialism  
by William Miller

UX-1-11

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*This page is contributed by EPISCOPAL CHURCHNEWS*



## LETTERS

Opinions expressed below are not necessarily those of "Episcopal Churchnews" or its editors.

### ■ OBEYING CHRIST'S COMMAND

While the Messrs. Perkins and Alberts are worrying about "validity" (*ECnews*, Feb. 7), the two bomb-harried Methodists celebrating Communion in a sewer (*ECnews*, Dec. 20-27) were nevertheless obeying the commandment of Jesus to break bread in memory of Him.

Furthermore, if, as William Alberts himself suggests, they were having spiritual Communion with God, what more have our good Episcopal friends got to offer? "No man hath seen God at any time . . ."

(THE REV.) GEORGE W. WICKERSHAM  
NORRISTOWN, PA.

### ■ SEMINARY FINANCING

I thought the Rev. George Gooderham's suggestion (*ECnews*, Feb. 7), a good one. He wants the seminaries' expenses put in the national budget.

Of course, everything in the national budget is subject to purse-string control by the National Council, in the interim between General Conventions. I am not sure that the Boards of Trustees of the various seminaries would relish such external control, or that, under their charters, they could grant it. I wonder also if Fr. Gooderham took this possibility fully into account. We have a very complicated condition to contend with, when we wrestle with the financing of our seminaries. Autonomous control of our 11 seminaries is also, of course, a major reason for other types of confusion which exist in our beloved Church.

Since we are in the business now of raising \$4,150,000 in the Church, \$2,000,000 of which is to go to the seminaries, it would seem that now is a good time for the subject of continuous financing of the seminaries to have an airing.

(THE VERY REV.) JAMES W. F. CARMAN  
DEAN, TRINITY CATHEDRAL  
PHOENIX, ARIZ.

### ■ 'SHAMEFUL OPINION' HIT

The attitude shown by the letter, "About 'Denomination'", (Mrs. E. N. Perkins, *ECnews*, March 21), is one of which all Episcopalians should take note. It voices a shameful opinion of the "black Protestant churches which, unfortunately, is held by many members of the Episcopal branch of Christ's Church.

Such an attitude shows the need of a reminder that, be a human a member of a Catholic church or a Protestant church, he is still a child of God, and one looking to and believing in Christ as the Saviour of all mankind. There is but one Church of Christ and that Church is far from unity.

Few will argue on that point. But what right has any member, or any branch of that Church, to speak condemningly of any other branch. The Catholic Church (Anglican, Roman, Greek or otherwise) has no exclusive claim to a seat in heaven. Many of our good Anglo-Catholics holding the attitude of the letter mentioned above will probably be amazed to find a large number of our "strict" Protestant friends in

(CONTINUED NEXT PAGE)

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There is but one Church of Christ. We Episcopalians constantly voice the need and desire for the unity of that Church. How can we be so hypocritical when such schismatic attitudes exist? How can we condemn the "Protestant denominations" for their separation from the Catholic Church when such attitudes of denominationalism exist within ourselves to the worst degree, thereby truly making the Episcopal Church appear to be merely another "denomination."

If we of the Episcopal Church are truly members of the One Holy Catholic and Apostolic Church (and I truly believe that we are), let us act as such. Let us take note of the parable of the Pharisee and the publican (St. Luke, 18:9 ff.). It is time that we stopped thanking God, as did the Pharisee, that we are not as other men—those who belong to the "Protestant" churches. Would but that we could realize our plight as did the publican of that parable. Christ came for us all, Catholic or Protestant. If the words of the parable are true, then we may safely say that Christ much prefers the Protestant publican to the Catholic Pharisee.

JAMES H. NEWSOM, JR.  
BERKELEY DIVINITY SCHOOL  
NEW HAVEN, CONN.

### ■ LIKED MILLER ARTICLE

A "colossal" star in William Miller's crown for his discerning article, "The Robe, Real or Reel Life?"

It is constantly dismaying to me that more and more people are satisfied religiously with less—for instance, those who listen in hushed reverence to such popular songs as "Crying in the Chapel" and "Little White Cloud That Cried" in the illusion that they are receiving a spiritual uplift. Yet those same people would probably be scandalized at the prospect of bowing the head at the name of Jesus.

I have a friend who loves to puncture that old cliché, "It doesn't matter how we get there; we're all going to the same place" by innocently raising an eyebrow and murmuring, "And what place is that?"

Perhaps we should question those who were transported by the reel life of "The Robe" as to their destination.

(MRS.) ELDEN W. SCANLAND  
WICHITA FALLS, TEXAS

### ■ 'AMEN' TO MISSION ARTICLE

Another brilliant, timely and constructive issue (*ECnews*, April 4)!

May I say 'Amen' and 'Amen' to Fr. McKeown's most accurate and thoughtful article on the Ailing Mission Church? He has described the situation exactly as scores of us have met it, and his remedy of longer and more secure pastorates is good. I wonder if you could have a forum or symposium to bring forward further constructive proposals.

For example, the Methodists, who pretty well cover the countryside in many parts, have not relied on long pastorates but on continuous replacement, on lay or partly trained "preachers," and on uninterrupted and devoted Sunday School and Bible Class work by the laity.

At the NCC Rural Life conference in Minneapolis last Fall, we of the Episcopal Church had a most rewarding experience. (CONTINUED ON PAGE 4)

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### BACKSTAGE

IT WAS unintentional, we like to think, but Walter Winchell certainly messed up the figures taken from a story appearing in the April 16 issue of *ECnews* when he told his radio and television audience: "Dean Sayre of the Washington Cathedral is astonished at the mail following his attack on Senator McCarthy. The Episcopal Churchnews reports that 85% of the first 1100 letters were pro-McCarthy."

That was Sunday night, April 11.

What we reported in a story on reactions to talks given by Dean Sayre and Dean Pike was that the Washington dean announced what to him was an alarming change in the mail he received after his sermon.

He said that this year (he presented a similar anti-McCarthyism sermon in 1953) letters from people critical of his talk constituted almost 85% of the early mail. Then he said that last year 70% of about 1100 letters favored his sermon.

Thus, Dean Sayre "feared" that there was a growth in numbers of pro-McCarthyists, although he said a good portion of the mail was from fanatics.

*In no way did ECnews' story indicate that the trend was national.*

In fact, it was stated by Dean Sayre that he believed portions of the mail looked like the letters were sent in blocks of "organized correspondence."

He used the phrase "creeping fear" to indicate his alarm over the fact that 35% of the critical letters were anonymous.

This was 30% more than the unsigned variety of last year.

"We live in a country where freedom is supposed to reign, and yet so many people are afraid to sign letters," the dean was quoted in *ECnews*.

(This magazine has been sharply critical of McCarthy's methods, not of anti-Communism, and has said so editorially. We have been more critical objectively of that evil of Communism.)

WRITING his last in a series on the "Builders for Christ" drive, Al Burlingame of our New York office presents a clear picture of the three-month information campaign, and says:

"If we are to maintain the quantity and quality of the clergy, to at least hold the line in essential educational institutions, or if we are not to leave the field of opportunity in growing communities to churches more alert and better equipped, then we must do everything and anything within our means and power to make Builders for Christ a rousing, ringing success."

Read his story on the drive in this issue, and take heed to his admonition that "these needs must be met at once. They are needs which, if not supplied, could well find our position as a front-line institution questioned within a relatively short time." Food for thought, eh?

*Maurice E. Bennett, Jr.*  
 PUBLISHER

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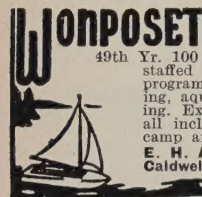
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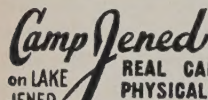
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rience and learned at first hand of the Minnesota plan under Bishop Keeler of on-the-job training and ordination of older men for this field. I believe that Bishop Stoney worked on similar lines. These two experiments and others like them should be followed up.

(THE REV.) R. B. GRIBBON  
CHILLICOTHE, MO.

### ■ LENTEN 'CANALOGY'

The editorial, "Lent: Giving Up or Taking On" (*ECnews*, March 21), reminds me of an experience I had some years ago, a relating of which may be helpful to someone.

I was taking a cruise through the Great Lakes, leaving Buffalo, passing through busy Erie and the Detroit River, then over the wide expanse of Huron into narrow St. Mary's River and the narrower Sault canal and finally the lock, dark and forbidding.

The lower gates were closed, the view shut out, the walls like a tomb, no place to look but in or up, a sense of uplift as the water from the higher level was let in, and then the upper gates opened and we sailed out into the great Lake Superior.

The outlook and atmosphere there were inspiring and in due course we reversed the operation, returned to our lower and accustomed level after an inspiring experience.

It seems to me that this was a good analogy—or canalogy if you please—of a Lenten experience.

A. E. BARLOW  
SOUTH ORANGE, N. J.

### ■ CALIFORNIA COMMENTS

In Clifford Dowdey's interesting story of the Episcopal Church in San Francisco (*ECnews*, March 21), there is one mistake, frequently made, which I would venture to correct. Bishop Kip was our first and very notable bishop, but he did not found the church in California. Trinity and Grace Churches in San Francisco were both established in 1850, and in that year a convention was held, the diocese organized, and a bishop elected who declined. We held that centennial in 1950.

In 1853 the diocese applied for union with General Convention, but its application was not in proper form and was refused. However, the Convention sent out Bishop Kip. He came as a Missionary Bishop, but not to a missionary district. Old-timers have always liked to say that just as California was never a territory, so the Episcopal Church in California was never a missionary district.

And perhaps I might add one other word. I have lived in San Francisco for 30 years (and in the Bay Area nearly 30 more) and it has always seemed to me that San Franciscans appreciate the "lure" of their city quite as much, if not more than, the tourists who visit it.

(THE RT. REV.) EDWARD L. PARSONS  
RETIRED BISHOP OF CALIFORNIA

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by J. V. LANGMEAD CASSERLEY

**Bombs and Brimstone**

I recollect that towards the end of the war, when the imagination was still staggering from the shock of the atomic bomb, I toyed with the idea of writing a play. Of course I was much too busy to do anything of the kind and the play was never written. The idea of the play was very simple. It was to be about two brothers. One was a leading atomic physicist working on a project for a bigger and better bomb to end all bombs; the other was a fiery revivalist preacher of the fundamentalist type given to electrifying and horrifying his congregations by fervently declaring that the time was fast approaching for the world to be brought to an end in a shower of fire and brimstone and for the Kingdom of God to be established. The scientific brother was to be not merely skeptical but openly contemptuous of the preaching brother's point of view. Nevertheless in the ironic climax of the play it is the scientific brother's bomb which makes the preaching brother's prophecies come true. As I read in innumerable newspaper and magazine articles about the reality of the hydrogen bomb, and the possibility of the cobalt bomb, I find it impossible to recollect my poor little still born idea for a play without a certain sense of discomfort, for perhaps this little creature of my imagination was not quite so fantastic after all.

The public reaction to the news of this latest and greatest of explosions is compounded of a curious and subtle blend of admiration and terror. The bomb is described in the popular press, and exists in the popular imagination, as at the same time both a nightmare threat to civilization and a, perhaps the supreme achievement of civilization. It flatters our self-esteem and our will-to-power even while it terrifies and almost paralyzes our will to live. This paradoxical blend of two such distinct and opposed emotions can be traced not only in newspaper and magazine reports but it was almost implicit in the newsreel which I saw at a motion picture theater. There is indeed abroad today a certain mystique of power. Teen-age boys find the contemplation of vast scientific power exciting and exhilarating, and it is one of the characteristics of what we call a scientific age that a high proportion of grown men are, psychologically speaking, teen-age boys. To this large class of people power process which is terrifying is also exciting. The human types that create and operate it are objects of popular admiration. The grim, unsmiling faces of the technicians in the newsreel, and their taut, neurotic voices reminded me very strikingly of the camera shots of groups of Nazis so commonly to be seen in British newspapers in the '30s or of those popu-

lar "tough guy" Hollywood movie actors who are so conspicuous for the woodenness of their features and their almost total inability to act. There can be no doubt that this mask-like type of face does reflect a popular ideal of the strong man who gets things done in the world, the basic inhumanity of a merely scientific humanism. Perhaps T. S. Eliot was wrong. If the world is going to end, it is going to end not with a whimper but a bang and there are those who prefer that it should end not with a whimper but with a bang. For it would seem at least to some

minds that a bang is more dignified than a whimper, that it accords better with their convictions concerning what they usually describe, in a well-worn cliché, as "the greatness of the spirit of man," for it is still in terms of this alleged "greatness of the spirit of man," rather than in terms of the justice of the judgment of God, that the advent of this new terror is interpreted.

But if it is scientific humanism with its mystique of power which determines much of the language in which this horrifying news is communicated to the public, it is the more natural and profoundly human terror which has determined the prevalent political reactions all over the world. This is unfortunate, for terror, however natural and understandable in ter-

rifying circumstances, is an unwise and unreliable political counselor. The advent of the bomb demands new and clear political thinking, and new and clear thinking is impossible without mental calm. Many old and once reliable conceptions have been rendered decisively and finally out of date. An example is the old and once valid notion of the balance of power. It is useless for a nation to put its trust in the mere possession of as many or more bombs than a potential aggressor has at his disposal. A nation cannot be saved from destruction by a mere theoretical ability to out-bomb its opponent in a protracted struggle. Even to achieve victory in this new kind of warfare, and a swift victory at that, would still involve the inevitable destruction of all the victor's great cities and civilian casualty lists possibly running into millions. Indeed, could victory in the future possibly mean anything resembling what we have known as victory in the past? To win a war fought with hydrogen bombs might well be more calamitous than being on the losing side in any previous war. Even recent doctrines, about which we still entertain considerable emotional convictions, such as the notion of "instant retaliation," must be carefully and above all unemotionally reconsidered in the light of what we now know. Certainly we cannot even contemplate the possibility of so interpreting the doctrine of "instant retaliation" that it might conceivably mean that we ought to take



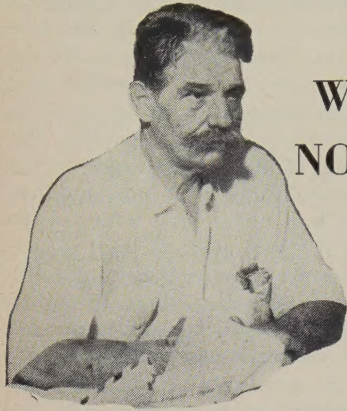
—Fred O. Seibel: Richmond Times Dispatch

*Where do we go from here?*

(CONTINUED NEXT PAGE)



You can become acquainted  
with the wisdom and know-  
ledge of a great man . . .



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*Christian*

## INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

upon ourselves the responsibility of transforming a minor local conflict fought without hydrogen bombs into a vast world conflict fought with them, with all the terrible consequences to our cities with their teeming populations—not to mention the cities and populations of our allies—which such a stroke of policy would inevitably involve. No, the time has surely come to clean the slate and embark upon a new effort to relieve world political tensions in a mood unclouded by the suspicions, animosities, and emotions which have been produced in our minds by the frustration and failure of all previous efforts. There is some evidence now that even Russia itself is appalled by the situation in which all nations now find themselves.

### *Christian Interpretation of the Bomb*

There seems to be three possibilities inherent in the present situation. (1) There is the possibility that these new horrific weapons will not in fact be used at all, either because men are too wise and idealistic—though this is very improbable—or, more likely, because they will be too afraid of each other to invite retaliation. (2) That human life will disappear from this planet altogether in one final rain of bombs and brimstone. (3) And this is perhaps more likely than 2 that civilization as we know it will disappear to re-emerge later on after a new dark age lasting perhaps for several centuries. Should either the second or the third of these possibilities come to pass the Christian hope will not be crushed, nor the Christian belief about the nature of history and the ways of God in history refuted. The calamities envisaged when we are considering the second and the third of these three possibilities we shall have to interpret as the Hebrew prophets interpreted the calamities of old, in terms of divine judgment, of God's way in history of showing us what we are by unfolding before our horrified eyes the consequences of what we are. Such catastrophies mean that we have been weighed in the balance and found wanting, which is perhaps not wholly surprising.

But to experience the judgment of God is to discover His mercy. I am writing these few lines on the eve of Holy Week, when we recollect the supreme instance of the way in which God takes the devilish consequences of human sin and turns them into the raw material of the declaration of His mercy. So it is that the calamity of the crucifixion is at the same time a revelation of the extent and enormity of human sin and a revelation of the depth of the divine love. So it may be also, if, humanly speaking, the worst comes to the worst that men will discover that the visitation upon them of the consequences of their own sinful abuse of their great god-given potentialities may yet be the means in and through which God establishes His kingdom of love. For in the Bible the end of the world is always and at the same time the beginning of the kingdom. Come what may we are and shall remain the children of God, as He is eternally our Father whose will it is to establish the kingdom. "Fear not, little flock," He bids us. It is our duty as well as our joy to obey, and to step forward calmly and fearlessly into the future that awaits us.

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# EPISCOPAL Churchnews

## THE CHURCH ACROSS THE NATION

### Attention Focused on Colleges As National 'Day' is Observed

"Christian Colleges for a Free America."

This theme was in the minds and prayers of Christians across America as they paused to observe National Christian College Day, a day set aside by the National Council of Churches as a time for focusing attention on colleges of all denominations.

For Episcopalians, the day (April 25) meant a new look at such Church-connected schools as Trinity College, Hartford, Conn.; Hobart College, Geneva, N. Y.; Kenyon College, Gambier, Ohio, and the University of the South, Sewanee, Tenn.—the latter two containing Episcopal seminaries (Bexley Hall and St. Luke's) among their graduate faculties.

In the New York area two special services were held—at Manhattan's Cathedral of St. John the Divine and at Garden City's Cathedral of the Incarnation on Long Island. At each service Dr. Albert C. Jacobs, president of Trinity College, delivered the major address. Also taking part were Presidents Gordon K. Chalmers, Kenyon; Alan W. Brown, Hobart; Vice-Chancellor Edward McCrady of Sewanee, and alumni and officers of both schools.

A special musical program was provided at both services by the Schola Cantorum, a choir of mixed voices from Hobart and William Smith Colleges.

The four schools, responsible for 14 per cent of the Church's clergy and 25 per cent of its bishops out of their 17,000 alumni, are open to young men of all denominations. They help their students reach religious

maturity through regular chapel services, centered on the Book of Common Prayer, and through their underlying faith that all of reality is God's.

Of the four, Hobart is the senior in point of years. Located on the northern shore of Seneca Lake, it is the oldest active college associated with the Episcopal Church in the U. S. It was founded on April 10, 1882, when the regents of the University of the State of New York, stimulated by the interest and support of Bishop John H. Hobart, provisionally approved a plan to raise Geneva Academy to college status. Later the name was changed to honor its founder, then head of the statewide Diocese of New York.

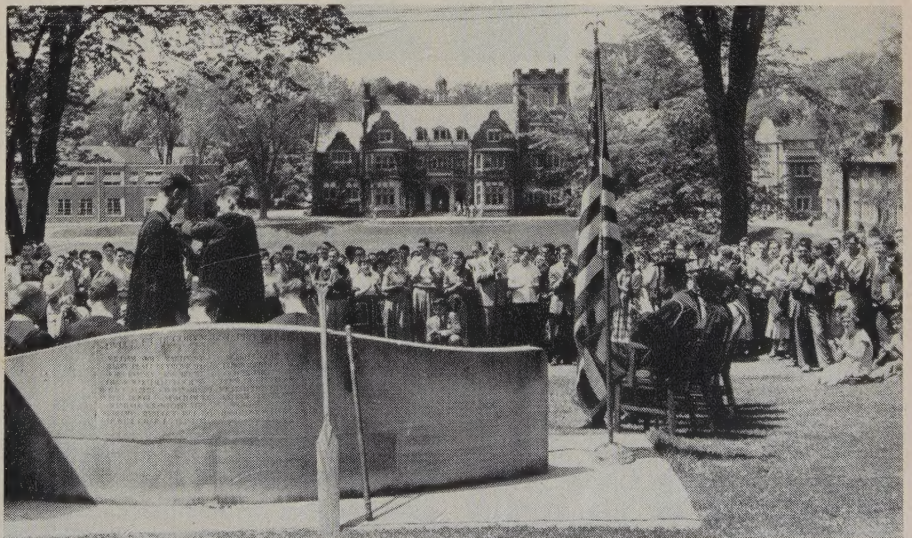
From Hobart's medical school

(closed in 1872) was graduated the first woman in the world to receive a doctor of medicine degree.

Known as Washington College from 1823-45, Trinity grew out of a desire of Connecticut Episcopalians to have an educational institution of college grade. Bishop Thomas C. Brownell, founder and first president, devoted his efforts to the project and in 1823 a charter was granted by the state legislature. The school's present name was chosen in emulation of Trinity Colleges in England and Ireland, and to symbolize its relationship to the Episcopal Church.

In 1952, a new \$1,210,000 library was opened, containing collections on the history of the Episcopal Church equalled only by those of General Theological Seminary in New York.

Kenyon, so named in 1891 in honor of its English benefactor, Lord Kenyon, began as the inspiration of Ohio Bishop Philander Chase, a New Englander who felt the Church, with growing numbers of pioneers, should



"Moving-Up-Day" before Memorial Bench on Hobart quadrangle



move West too. He resigned his Connecticut parish to settle in Ohio, where in 1818 he was elected first bishop.

Through Lord Gambier, for whom the college town is named, Bishop Chase found his way to other benefactors, and in 1824 the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio opened its doors on his farm near Worthington. He also offered college and grammar school courses, and soon the college became dominant, although the seminary has continued through the

years. The liberal arts department became known as Kenyon College in 1825.

#### *A 'Fighting Bishop'*

The University of the South was first envisioned by the "fighting bishop," Leonidas Polk, who served as a Confederate general after his consecration as first Bishop of Louisiana. His dream of a magnificent center of learning, to be sponsored by the Episcopal Church in the South, was crystallized by nine Southern bishops at the Philadelphia General Convention in 1856.

## Reinhold Niebuhr

### Cold War and Hot Peace

THE famous historian, Arnold Toynbee, recently gave it as his opinion that the free world and Russia would "co-exist" in tension for three hundred years. We need not take the three hundred years too seriously, since all predictions, particularly those which go beyond a decade, are precarious. Nevertheless, the prediction accurately mirrors the present mood of the whole world. The "cold war" is, as someone recently observed, turning into a "hot peace." In the recent phase there was an almost unbearable tension; but no war. In the coming phase there will be accommodation; but no reconciliation.

While this kind of co-existence is precarious and may lead to war any time, the predictions of a long peace are plausible enough. For it must now be obvious to the Russians despite their dogmas, that we really do not want war. It must be obvious to us, on the other hand, that the Russians, however dangerous, are not the Nazis and they do not need war to survive. In fact, they would risk survival if war came.

If we should have a long period of such a "hot peace," it would seriously try the temper of this country. All our life we have achieved what we wanted rather

quickly. We were the land of "unlimited possibilities." As President Eisenhower said in the campaign preceding the recent election, we believed that "there is nothing that our nation, if it wants it badly enough, cannot secure with our ingenuity."

Though trying to our patience, it will be wholesome in moderat-

ing our pride if we live through such a long period of frustration. The ways of God are wonderful, for without these trials and frustrations a nation as fortunate and powerful as ours might have become quite insufferable. Our friendly allies resent our pretensions even now, but then we are only at the beginning of the several centuries of apprenticeship.



If at any time we should tire of our burdens or become too impatient with our frustrations, we have only to remind ourselves that the alternative to these evils is an atomic conflict of global proportions. The discipline of such alternatives is also a wholesome influence upon a culture which would not have dreamed in the nineteenth century that the twentieth century would face such grim possibilities. Thus our culture's "tower of Babel" hopes have suffered disillusionment, as all such hopes must. THE END

On Independence Day the following year, Sewanee's first board of trustees met at Lookout Mountain to found the school on a 10,000-acre tract on the Cumberland Plateau. The school was destroyed during the Civil War, but was rebuilt in 1867 by Tennessee's first bishop, the Rt. Rev. Charles T. Quintard, who secured support from churches in England for the project.

Today the school, owned by 22 Southern dioceses, has an enrollment of 58 students and a seven-project building program slated for its centennial in 1957.

### *'International Incident'*

An "international incident" of pleasanter proportions than many that have graced the headlines lately took place recently in Boston's Trinity Church, only to culminate 12 days later on an unhappy note.

In the historic Copley Square edifice, 82-year-old Ethel L. Paine Moors, widow of the late John F. Moors, financier and philanthropist, and the Rev. Canon Charles E. Raven, 68, senior chaplain to Queen Elizabeth II, were married by the bride's brother, the Rev. George L. Paine.

Presiding Bishop Henry Knox Sherrill assisted.

Less than a fortnight later, Mrs. Raven died of a heart attack while on their honeymoon at a hotel in Lyme Regis, England. She left an estate of \$4,000,000, inherited from her first husband, a financier and philanthropist and retired president of the Boston investment house of Moors & Sabot. He died last year.

Canon Raven, one of 40 chaplains to the Queen, flew from England to Massachusetts for the ceremony and the couple flew back shortly afterward.

Mrs. Raven, an old family friend of the Sherrills, will be buried in England.

A descendant of Robert Paine, one of the signers of the Declaration of Independence, Mrs. Raven first met the English canon when the latter was a guest lecturer at Harvard University in 1926. The Moors and the Ravens maintained a long friendship, which culminated in a marriage proposal following a visit to England last year, after Mr. Moors' death. Mrs. Raven was a guest of the canon, a widower, and his daughter during her stay.

A Cambridge university don and an ardent naturalist, Canon Raven was earlier a chaplain to King George V.

Five hundred guests attended the wedding ceremony.



## MUSIC

### **St. Thomas' Choir School Moves Into New Quarters**

A new \$500,000 four-story tile brick residence became the home last month for 40 choir boys of Manhattan's St. Thomas' Church.

The boys, often referred to as 'Saints and Singers', moved bag and baggage into the new building at 117-123 W. 55th Street from the Great Northern Hotel where they stayed for seven months, less a three-week Spring vacation, while their new quarters were being completed.

The new residence is connected to the choir school, at 114-116 W. 56th Street, by a second-floor ramp. It is on the site of the school's former dormitory and two brownstone buildings, purchased for \$55,000 and then demolished to make room for the new structure.

Among the building's facilities are a modern kitchen and dining room, spacious boys' lounge, with beige rugs, sofas and checker tables, four dormitory rooms, two-room faculty apartments, and guest rooms. The new building is completely fireproof.



New York Times

*On the threshold: a student at entrance to choir school dormitory*

he became rector of Trinity Church, Columbia.

Under Bishop Phillips the Diocese of Southwestern Virginia has made notable progress. Two new and thriving churches have been built—St. James', Roanoke, and St. Paul's, a Negro congregation in Martinsville. Communicants have increased from 7,078 to 8,629 and baptized members from 9,976 to 12,139.

Also undertaken during the bishop's administration was an extensive program of church expansion and improvement known as "The Bishop's Plan," whereby one particular objective was chosen each year to receive special contributions from the Woman's Auxiliary, the Laymen's League, the Diocesan Youth Commission and various congregations.

Married the year he was ordained to the priesthood, the bishop has shared his entire ministry with his wife, the former Miss Ella Parr Reese, daughter of the late Rt. Rev. F. F. Reese, Bishop of Georgia.

### **Coming and Going**

Two clergy returned from overseas recently while a third set sail.

They were the Rt. Rev. Oliver J. Hart, Bishop of Pennsylvania, who returned from a trip to Italy and the Holy Land; the Rev. Dr. Alfred W. Price, rector of St. Stephen's Church, Philadelphia, who conducted a two-month preaching mission at U. S. Air Force installations in Germany, and the Rev. Davis C. Herron, priest-in-charge of three churches in the Diocese of Dallas, who left for England

to attend St. Augustine's College, Canterbury.

Scarcely had the Pennsylvania bishop debarked from the liner, *America*, in New York, than he headed for Philadelphia's Bellevue-Stratford hotel to address a diocesan "Builders for Christ" luncheon, at which Presiding Bishop Henry Knox Sherrill was the principal speaker.

Speaking to 1,400 parish delegates, Bishop Hart reported on the new North American College built by U. S. Roman Catholics in Rome to educate their priests there.

"Here is a building," the bishop reported, "costing more than we are asking for all of our seminaries."

Reporting on conditions faced by Armed Forces personnel abroad, Dr. Price reported he was impressed by:

- the consecration of chaplains.
- a growing awareness in military leaders of the spiritual needs of the 3,500,000 men in the Armed Forces.
- the high morale of the men.
- the excellent relationship existing between Air Force representatives and German civilians.
- the orphanages and nutrition centers that airmen support.

The Philadelphia rector also had some recommendations. He urged that teen-age boys not be sent overseas, that more men volunteer for the chaplaincy to fill badly needed posts, and that America contribute to the reconstruction of churches.

Mr. Herron's attendance at St. Augustine's clergy graduate school, comes at the result of nomination by the Rt. Rev. C. Avery Mason, Bishop of Dallas.

## CLERGY

### **Bishop Phillips Retires After 15-Year Episcopate**

After an active episcopate of 15 years, the Rt. Rev. Henry D. Phillips, second Bishop of Southwestern Virginia, retired March 24, at the age of 71.

Earlier in the year he departed for Columbia, S. C., where he spent 16 years as rector of Trinity Church prior to his consecration in 1938, and where he and Mrs. Phillips will now make their home.

A native of Philadelphia and a Sewanee graduate, the bishop was ordained to the diaconate in 1906 and to the priesthood the following year. He began his ministry by taking charge of St. Mark's Church, La Grange, Ga., where he stayed for nine years and founded the La Grange Settlement and Training School for Church Workers.

In 1915 he became chaplain of the University of the South and, in 1916, professor of English Bible there and rector of Otey Memorial Parish. He received an honorary doctor of divinity degree from his alma mater as well as from Oglethorpe University, the University of Georgia and Virginia Theological Seminary. In 1922,



# DIOCESAN

## *Starting a Mission Proves Worship Begins 'at Home'*

In spite of the Atomic Age, a mission church still gets started in the way it always has—in the hearts of a few people meeting in someone's home, reminiscent of the earliest days of Christianity when a Christian church building was unheard of and the home the center of worship.

When the Rev. George M. Ray became priest-in-charge of Trinity Mission in Spruce Pine, Bishop M. George Henry of Western North Carolina asked him when he found the time to visit Burnsville, a mountain town of about 1500 people, to see about setting up mission work.

Fr. Ray's first stop when he visited Burnside was at the local drugstore where he met pharmacist Rowland Glenn. Then he visited Mr. and Mrs. W. H. Simpson and the Ralph Adairs.

Mr. and Mrs. Adair planned an afternoon tea to introduce the new priest, and 17 guests were there. The Adairs also offered their home for the first worship service. Seventeen Episcopalians, Baptists, Methodists and "unchurched" persons attended.

### *Fr. Ray: a "Go-Getter"*

Then Mr. and Mrs. Simpson offered their home as a permanent place for worship until a more suitable place could be found. But now services are being held in the various mountain homes of members, each taking his turn.

Last January, the Executive Council, on recommendation of Bishop Henry, welcomed the group into the diocese as an organized mission.

But the words of one of its members best describe Fr. Ray's efforts and St. Thomas' growth. Mr. Simpson, now mission clerk, writes:

"Fr. Ray is a 'go-getter', having traveled more than 8,000 miles since (last) October (when the first service was held), and is a systematic organizer of people. . . . He is a lover of mankind, simple and direct in his approach and a great Churchman. Under his spiritual leadership and contagious enthusiasm for the growth of the Church in our town, we should, within the year, build our own place of worship or purchase property on which to build it very soon.

"Already St. Thomas' Mission has made a name for itself in the community, and is taking its rightful place in the religious and spiritual life of the people. The spirit among the few members is warm and, like Fr. Ray's, contagious."



*A talk with the town druggist started it . . . Mr. Glenn and Fr. Ray*

## *A Grown-Up Mission*

Layman Joe Belanger tells the story of his church's growth from a mission to parish status in 10 years:

Are 10 churches in a town of 2,500 enough? Not unless one of them is Episcopal.

In January, St. James' Mission in Milton-Freewater, Ore., was granted parish status just 10 years after the original 13 communicants said, "not unless one of them is Episcopal."

In 1944, St. James' needed a church building, so the 13 members went 10 miles south to Weston, sawed one in two and trucked it home. Set up again in Milton-Freewater, it became at once the newest and oldest church in town. As All Saints' the original, unsevered building was built in Weston by Dr. R. C. Nevius, architect, builder and priest in 1875 and was consecrated by Presiding Bishop Daniel Sylvester Tuttle.

The Missionary District of Eastern Oregon has some 20 square miles for each Episcopalian. The nearest priest was at Pendleton, 32 miles away, and the next closest at Heppner, 90 miles. One service a month was held at St. James' by each of these men and lay-readers from Pendleton filled in the vacant Sundays. Then a deacon was assigned who a year later was ordained priest.

Is prosperity or adversity the greatest stimulant? The next year saw the priest deposed, and the new mission digging in with lay-readers again. Two years later when the new bishop, the Rt. Rev. Lane W. Barton, introduced a new priest from Ohio,

he also confirmed a class of adults and a class of children prepared by laymen. That was five years ago.

War booms, dam booms (Bonneville, McNary, etc.) occurred in Oregon, but Milton-Freewater was not a boom town. And the new parish of St. James' is not so much an exciting news story of ten-fold increased as it is a quiet source of sermon material: A parish of families who go to church together; a parish-wide prayer circle that is alerted in an hour when any member is seriously ill; a priest who is more a pastor than a Rotarian, a teacher than a joiner of councils; known to most by his first name or as "Mr.", who has answered to "Say, Reverend", and is not flip-pant with "Father", who would shudder (delicately) at "Brother". All in all, he is a middle-of-the-road Churchman in a width-of-the-road parish.

Are 11 churches in a town of 2,500 enough? Probably, now that one of them is Episcopal!

## *Hop, Skip and Jump*

In 18 months a handful of neighbors in a new Houston area have organized a parish, called a rector, added 400 communicants and broken ground for a \$100,000 church, without ever having existed as a mission.

Bishop Clinton S. Quin turned the first spadeful of Texas dirt for the new St. Martin's church on a four-acre plot in March, after confirming a new class presented by the rector, the Rev. T. J. Bagby.

The ground-breaking ceremony climaxed a year and a half of intensive



planning and work by the congregation and Mr. Bagby, who became rector Sept. 1, 1952, and held the first service Sept. 7, in a two-story, white colonial house. The house has served as a church, parish hall and temporary rectory, as well as a community meeting place for garden clubs, civic groups, Girl Scouts and Boy Scouts. The rectory was completed in April, 1953.

Evidence of the tremendous vitality which has characterized this neighborhood church is the increase in membership to more than 400. There are now two Sunday School sessions with 250 pupils and 20 officers and teachers. St. Martin's sponsors a Boy Scout troop of 30 and a Cub pack of 90 boys. There are also a trained junior choir, acolyte guild and the usual service organizations.

## Setback is Step Forward

Graduation for any young man is a highpoint in his life; the days of classes, nights of study, exams and more exams are over. He's ready to begin his life's work and the future looks great.

But Gustav Meckling found when he was finishing his studies at Philadelphia Divinity School that he had to face a setback he hadn't counted on—impaired hearing. It looked as though he wasn't going to be a minister after all.

He joined the Philadelphia League for the Hard of Hearing and became interested in its activities. Then he got this thought: These people needed and wanted what the Church had to offer. They could not worship happily with the ordinary congregation, nor with the deaf who use "sign language".

Out of this concern grew the unique Episcopal Chapel for the Hard of Hearing. The first services were held in the League rooms, but were later transferred to St. Stephen's Church in Philadelphia, where they were given the whole-hearted support and encouragement of the rector, Dr. Alfred Price, and the congregation.

The chapel has its own Bible class taught by Miss Hannah Yeakle, a former lip-reading teacher; its own Woman's Auxiliary which organizes a fund-raising bazaar every year and in its 17 years has not only been self-supporting but has contributed to the work of the diocese.

Each Sunday evening services are held for a hard-of-hearing congregation, of various denominations, from all sections of the city, and suburbs and even from neighboring New Jersey.

The church provides powerful headphones which carry every sound from five microphones placed at strategic points so that each member can take an active part in the worship.

The atmosphere of this chapel is particularly warm and friendly, probably because the people have their "handicap"—which isn't really a handicap—in common. Actually, Mr. Meckling finds his deafness an asset in dealing with his parishioners. There is a closer understanding between them and a total lack of self-consciousness on the part of all.

## Double Service

The congregation of Church of the Ascension, New York City, shared a moving experience recently when they took part in a combined service of Holy Baptism and Confirmation, a re-enactment of what the first Christians knew as the one great Sacrament of Initiation.

The one Sacrament was divided into two parts because the Church expanded rapidly and the few bishops at that time could not always be on hand wherever converts were made. So the local minister was authorized to baptize people immediately, while confirmation was postponed until the bishop, who alone can administer the sacrament, could be present.

Among the candidates presented at the March confirmation service were five un-baptized adults. It was a rich, spiritual experience for them to receive the one complete Sacrament of Initiation and the congregation was reminded that without Confirmation, Baptism is incomplete.

The Rt. Rev. G. Ashton Oldham, retired Bishop of Albany, conducted the service.

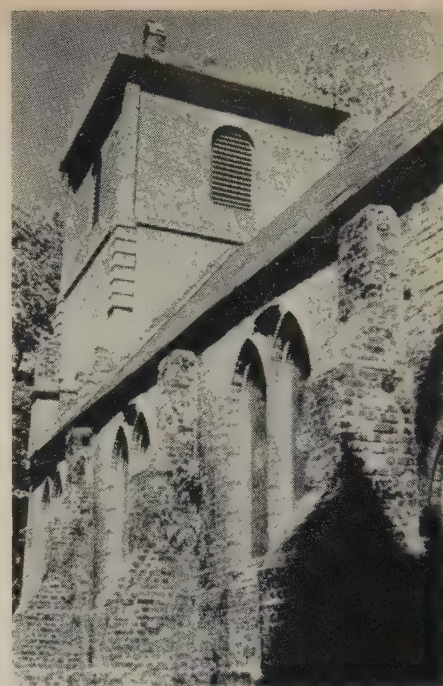
## Historic Witness

A nationwide campaign is underway to help give St. Luke's Church in Smithfield, Va., a new look.

Goal of the \$300,000 drive is to halt the crumble and decay of one of the nation's oldest houses of worship, to restore its beauty and dignity of more than three centuries ago and to assure its preservation as a significant national shrine.

Once known as the Old Brick Church, St. Luke's has often been called "the cradle of Christianity" in this country, since it began serving as a place of worship a few years after the founding of the first settlement at Jamestown, in 1607.

Dr. Fiske Kimball, architectural historian and director of the Philadelphia Museum of Fine Arts, and Dr. Arthur Pierce Middleton, direc-



*Historic church needs repairs*

tor of research of Colonial Williamsburg, are supervising the work of restoration.

In announcing the campaign, Henry Mason Day, president of the restoration organization whose headquarters are in New York, declared that "it would be hard to overstate the importance of St. Luke's both as a symbol and as a relic of this country's earliest past."

He pointed out that the church is the only surviving building in the Jamestown area that bears witness to the spiritual strength that sustained the first generation or two of settlers.

The Board of Sponsors for the project includes Presiding Bishop Henry Knox Sherrill, Ex-President Herbert Hoover, Sen. Harry Byrd, James A. Farley and many others.

## Experiment in Worship

The proposed revised Liturgy was used on a try-out basis in the Diocese of Olympia and the majority of the lay people like it.

The Rt. Rev. Stephen Fielding Bayne, Jr., bishop of Olympia, authorized its use for study purposes and the whole diocese entered into it.

A cross-section of opinion among the laity revealed that they liked the clarity and brevity of the service but thought the Words of Administration of the Sacrament were cold and curt. Favorable reaction was given to the Prayer for the Church and the special commemoration of the Saints.

The majority of the laity said they wanted to use the service again to become more familiar with it.



## War Hero, General Dean Honored by Alma Mater

His hair crew cut, army style; a terse mannerism indicative of many years of loyal service in the military; a quick smile, the wave of arms and a strong, humble voice have introduced the nation to Maj. Gen. William F. Dean, the most famous American prisoner in Korea.

Wherever the general has appeared, since his return to America, his forthright words of the courage of "dough-boys—dogface soldiers" have won for him the respect of millions of his citizens.

The man who has first-hand knowledge of Communist tactics believes that the strongest psychological weapon against Communism is "a young America," well grounded in the true meaning of democracy.

This positive approach was the tone of a speech made by General Dean at a San Francisco hotel where more than 1,000 alumni of the University of California gathered for the school's "Charter Day" ceremonies and saw the general receive the "Alumnus of the Year" award.

"Parents, teachers and clergymen and all must help to shape the concept of our children as to what America means," the general pleaded as he declared that Moscow has as its aim complete world domination, "and nothing else" will suffice them.

"I was appalled to find how many young men came to the Orient who had no true concept of what America meant," he said. "To me that was an indictment of our homes, parents and schools."

### Second Army Man Honored

The general, noted for a fiery descriptive speech delivery, did not mince words with his audience when he reminded them that the training of the young belongs in the homes, the schools and the churches of this country where ethical, moral and religious principles are taught.

General Dean is the second military man to receive the university's alumnus award. General James H. Doolittle, leader of the famed Tokyo flight in World War II, was the first recipient of the award in 1942.

Since that time the list of "famous alumni" has included Joseph Erlanger, novel laureate in physiology; Robert Gordon Sproul, president of the university; Chief Justice Earl Warren; Dr. Monroe E. Deutsch, university vice-president and provost emeritus; Glenn T. Seaborg, Nobel



Mr. Taft: healthy altruism

nuclear scientist; J. D. Zellerbach, former ECA director in Italy; Kenneth Pitzer, former director of research for the Atomic Energy Commission; Stephen D. Bechtel, international builder and Horace M. Albright, conservationist.

General Dean, a member of All Souls Church, Berkeley, is a 1922 alumnus who worked as a Berkeley policeman while he was earning his college degree.

Following his speech in which he affirmed his faith in American youth to save the nation, General Dean was as modest as he was when he accepted national acclaim as a war hero. In a soft voice, he said:

"I asked myself, what have you done, Bill Dean, to be accorded this great honor. I found the answer—it's not you, Dean, it's the importance of the message you and many others brought back from Korea. I make the understatement of the year when I say I am deeply grateful and overwhelmingly flattered by this award."

### WCC Official Speaks

The Church's definite place in international affairs was outlined before an Oakland, Calif., audience by a member of the Central Committee of the World Council of Churches who said that "many of us have seen the world situation first hand, and we see no reason why we cannot combine realism and healthy altruism and concern for people everywhere."

Charles P. Taft, also senior warden of Christ Church, Cincinnati, pointed to India's constitution and cited it as

"a constitution that has benefitted by the work of the World Council of Churches through the United Nations." He said the "Religious Liberty" definition adopted by India is the same as that formulated by WCC's department of international affairs, adding that Pakistan is considering adoption of this same definition in its constitution.

In Korea before the war, Mr. Taft said, the churches were represented in a number of "observer commissions and he felt that "because we had such an impartial team, we were able to get unbiased facts and subsequently endorsed the UN police action in that country."

"We have requested the UN to send more such commissions to the 'hot spots' of the world to gather facts as well as to head off more serious conflicts," he told his audience.

### Raps Industrial Leaders

Mr. Taft—whose appearance in Oakland was sponsored by the local Council of Churches—vigorously criticized U. S. industrial leaders for their agitations for high tariffs. He urged adoption of "moderate" tariff quotas to improve the trade and industry of America's allies and move them further away from the influence of Communism.

The Cincinnati churchman, who is a trustee of *Episcopal Churchnews*, believes that the Church has a place in international affairs and urged his listeners to help promote world peace through correspondence exchanges sponsored by churches.

Mr. Taft said the role of the Church in world affairs and world freedom will be one of the topics on the agenda of the second WCC Assembly to be held in Evanston, Ill., in August, when 600 delegates, representing 163 churches from 46 countries will spend a week discussing the issues and implications of the theme, "Christian Hope."

### The Human Touch

It looks like ties are to men what hats are to women because when a leading churchman heard he was to be chancellor of Washington University in St. Louis, he bought a green and maroon striped tie (school colors) for the occasion.

Possibly this human touch is part of what decided the university's board of directors to choose Ethan A. H. Shepley for the post he has held in an acting capacity since last December when he succeeded Arthur H. Compton.

But earlier—a year ago April—when Mr. Compton first announced



his retirement plans, a "draft Shepley" move got under way spontaneously even while university directors were considering "a great many highly qualified American educators."

On the recommendation of a special committee headed by William M. Akin, the board of directors acted. Prior to this, Mr. Shepley's name had been proposed unanimously by a faculty nominating committee headed by Dr. Evarts A. Graham, professor emeritus of surgery, who said his group found "a most extraordinary unanimity of opinion for Mr. Shepley, not only among the faculty of the university but also from many members of the community not directly associated with the university."

#### **Active in Diocese**

Mr. Shepley, in accepting the post, said he felt it was a high honor but still thinks the job "should be filled by a man from the academic world and I'm sorry that I do not possess that qualification."

The board feels, however, that "both the university and the community it serves are honored by the fact that here in St. Louis was found a man, deeply rooted in the traditions of the university and already serving it, who is perfectly suited to take the university's helm."

And they've picked a man who is outstanding in Church leadership. Mr. Shepley has been a member of Christ Church Cathedral all his life and has served as a member of the Cathedral Chapter and the Diocesan Council. He is at present a member of the Standing Committee, a trustee of the Church Pension Fund and on the Board of the Episcopal Foundation.

Five minutes after Mr. Shepley heard he was officially chancellor of WU, he heard also that he was the 1954 recipient of the St. Louis Lawyers' Association award of honor given annually to a member of the bar for service to the profession and work in civic fields. He is a member of the firm of Shepley, Kroeger, Fisse and Shepley but will withdraw from active law practice.

### **Religion: A Commodity**

Look men, we'll have to do a better selling job on religion . . .

This was the tone of a talk before the largest gathering of men and boys in the history of the Diocese of Pittsburgh. More than 1500 gathered in the city's Syria Mosque for the annual Lenten communion and breakfast. Bishop Austin Pardue was celebrant. Clifford F. Hood, president of

United States Steel Corp., was breakfast speaker.

"What the Christian religion needs today," Mr. Hood told the men, "is more effective merchandising, and this will call for a greatly expanded sales force."

He said religion in many respects is like a "business commodity" and that the "market is more competitive than perhaps at any other time in our history."

The steel official said that while religious teaching today is good, it



*Mr. Hood: sales force needed*

hasn't yet attracted the people who don't go to church.

Mr. Hood said the Lord's words, "seek and ye shall find," have been forsaken for an empty invitation to "sit down and I'll bring it to you."

"As a member of American business, I would be among the last to deny that our spectacular progress in the areas of technology, research and manufacturing has not contributed to a betterment of mankind in a true Christian manner."

"But," he concluded, "as a citizen of this land, vitally concerned with its continued success, I would be among the first to renew, encourage and vitalize the spiritual side of our life to match the phenomenal growth of our material resources."

### **Recipe for Marriage**

Interviewed upon their 63rd wedding anniversary, Mr. and Mrs. Harry C. Dick told reporters that "regular church attendance" was the most important portion of their recipe for life-long happiness together.

Eighty-six and 85, respectively, they are parishioners of Gloria Dei (Old Swedes) Episcopal Church in Philadelphia. They have one daughter still living, four grandchildren, and 11 great grandchildren.

### **Young President**

Lee H. Bristol, Jr., 31-year-old advertising manager of the Bristol-Myers Co., is the newly-installed president of the Laymen's Movement for a Christian World. He is the youngest man ever to hold this post.

Mr. Bristol succeeds David H. Scott, manager of the Bible department of Harper and Brothers, who headed the laymen's group since 1949.

### **Conferences**

Dr. Howard V. Harper, executive director of the Presiding Bishop's Committee on Laymen's Work, is scheduled to appear at the following meetings:

May 1-2, First and Second Province, laymen's training courses, at Seabury House, Greenwich, Conn.

May 4-5, Eighth Province Synod in Bellingham, Wash., where laymen's work will be a feature.

May 8-9, Third Province training course for laymen, Seabury House.

May 15-16, Sixth Province, laymen's training course, Breck School, St. Paul, Minn.

May 22-23, Fifth Province, laymen's training course, DeKoven Foundation, Racine, Wis.

### **Spring Campaign**

Joseph A. Patrick, a New York attorney, was named chairman of a \$400,000 fund-raising campaign in the Diocese of Long Island this Spring for capital expenditures by the Church in the United States and abroad.

Mr. Patrick, appointed by Bishop James P. DeWolfe, is a resident of Westbury, a communicant of Church of the Advent, general counsel to Harrisburg Steel Corporation, and general counsel and director of Roden & McCrae Drilling Corporation of Denver, Colo.

Part of the money to be raised (\$163,176) is the diocese's Builders for Christ contribution.

In accepting chairmanship, Mr. Patrick stressed that the diocese is continuing its policy of one drive a year, proven so successful the past four years. He added that it must also continue to support established Church agencies as well as contribute to diocesan growth and the work of the National Church.



## National Magazine Award Goes to Episcopal Woman

Mrs. Harper Sibley of Rochester, N. Y., has been named "Lay Woman of the Year" by *Church Management Magazine* in Cleveland, Ohio.

R. G. LeTourneau of Longview, Tex., millionaire manufacturer and a leading lay evangelist, was named "Layman of the Year" and Dr. Edward L. R. Elson, pastor of National Presbyterian Church in Washington, where President and Mrs. Eisenhower are members, was named "Clergyman of the Year."

The awards will be presented during the fourth annual Washington Pilgrimage of American Churchmen to be held in the nation's capital, May 1-2, under the magazine's sponsorship.

Mrs. Sibley, "American Mother of 1945," is a former member of National Council and former chairman of the American Mission to Lepers. She is vice-president of Japan International Christian University Foundation, member of the national board of the YWCA, executive committee member of the U.S.O., and a member of the World Service Council. She also served as a consulting delegate at the United Nations organizing conference in San Francisco in 1945.

## Baby Sitting

The shortage of nurses—a nationwide problem for the medical profession—is no stumbling block to St. Luke's Hospital in Denver because of a year-old experiment in baby-sitting that has made available some 35 additional nurses for work.

In December, 1952, when the hospital prepared to open a new 180-bed wing, it found itself far short of the required number of nurses to staff this addition. St. Luke's superintendent, Roy Prangley, told the hospital's auxiliary leader, Mrs. Clark Gittings, "It seems to me there are many capable nurses who would like to continue their career if they could afford trustworthy sitters, at reasonable expense, for their children."

Mr. Prangley suggested that an old house on the hospital grounds be used for a "child care center." He said, "we had intended to tear this house down and use it for parking space, but we need nurses more than we need parking space. If your organization (the auxiliary) will furnish the building and staff it with volunteers for care of nurses' children, the hos-



Mrs. Sibley: "Woman of the Year"

pital will provide a registered nurse as full-time manager."

Mrs. Gittings, rallying her auxiliary members, went to work. With 12 rooms to be furnished and equipped, enthusiastic and energetic members in short time begged, borrowed and bought cribs, play pens, chests, high chairs, tiny chairs and tables, toy; sewed and scrubbed; visited Salvation Army stores and even talked them down on prices for furnishings. Dr. W. H. Fickel, retired navy doctor, whose hobby is restoring and repairing furniture, worked tirelessly and continues to repair and repaint the tot-sized, damaged and used furniture.

But before doors could be opened it was necessary to: Have the building inspected and approved by the Denver Fire Department and City Building Inspector; obtain permission from the Department of Health and Hospitals to operate such an institution; secure enough volunteers to staff the Center in four-hour shifts from 7 a.m. to 7 p.m. seven days a week; have every volunteer attendant come to the hospital for chest X-rays given free of charge, and inform all non-working nurses in the territory of the opportunity for their continued service and for personal help in that service.

The very low rate for care was established at 25 cents an hour, or \$1.50 an eight-hour day, for one child. For two or more children, the rate is \$2.50 for the eight hours.

Most successful method of contacting potential nurses was a letter from the auxiliary to Molly Mayfield,

columnist for the *Rocky Mountain News*. The day this letter was published, the hospital switchboard was flooded with calls with the result that 200 nurses had applied by the end of the second day. In addition, the *Denver Post*, morning *News*, *Colorado Nurses' Registry* and the *Colorado Episcopalian* carried stories and pictures about the new Center.

Volunteer "sitters" were rounded up by phone calls of an auxiliary committee to all 325 members as well as all staff doctors' wives not members. Speeches were made to church guilds and notices printed in church bulletins. Only half the auxiliary officers are Episcopalians but the others did recruiting work in their groups and Service Clubs and girls' organizations were contacted.

When the Center was ready to open, about 30 auxiliary members and 15 students from Colorado Woman's College had been lined up for duty.

All this was accomplished nine weeks after the auxiliary started working on the idea and the Child Care Center opened with nine children. Since then they have handled as many as 22 youngsters in a day. To sustain interest and financial help, various benefits and open houses are held from time to time.

Mrs. Clarence Wellman—the registered nurse supplied by St. Luke's and a widow with two school-age daughters herself—is the loving mother and firm hand who supervises the daily operation of the Center.

Hospital and auxiliary officials credit Mrs. Gittings with virtually single-handedly setting up the successful project. Now with the American Hospital Association as state advisory counselor for Colorado, she spends two years as president of St. Luke's auxiliary, is a member of St. John's Cathedral parish and is active on its Junior Auxiliary Board.

## Why Choose Church Work?

Why does a young woman who chooses social casework for her vocation come to work in a Church agency?

This question is answered in a new folder printed by Episcopal Service for Youth, national federation of Episcopal case work agencies, whose headquarters are in New York.

The folder, titled *The Case Worker*, which also outlines the case workers' duties and requirements, was written by Mrs. Myron V. Hulse, executive secretary of the Youth Consultation Service of the Diocese of Long Island, a member agency.

"The young woman who chooses



casework as a vocation," explains Mrs. Hulse, "wants to serve people. In coming to work in a Church agency, the case worker implies that she prefers to be a part of a Christian agency fulfilling in action the command of our Saviour to love one's neighbor.

"The unique relationship of the agency to the Church means that the worker is consciously aware of a responsibility to help the client feel God's concern for the wholeness of the individual. Chaplains and workers share in contributing to the client's wholeness.

"The workers must refine the tool of casework for use in the Body-that-is-the-Church, so that it may become possible for the client, with less conflict of human problems, to become more effective in God's plan."

## CONVENTIONS

### *Southern Brazil Sets Goal of Self-Support*

With its sights set on diocesan status within 10 years, the 56th annual convocation of the Missionary District of Southern Brazil convened recently at the Church of the Ascension, Porto Alegre to view its progress for the past year and its needs for the future.

On the record was a roster of one bishop—the Rt. Rev. Athalicio T. Pithan—27 clergy, and 32 dedicated laymen serving a Church area that now includes 55 active parishes and preaching stations in the country's two southernmost states.

The Church, the record showed, had grown to 12,718 members, with an average of 500 confirmations annually. There are 10 day schools, with 566 pupils and 18 teachers, and 2,040 pupils and 18 teachers in the Sunday Schools.

#### **60% Self-Supporting**

Offerings during the year—and this was the most encouraging stimulus towards eventual self-support—totaled \$42,460—60 per cent of the year's total expenditures.

New fields opened included such cities as Caxias, home of a great number of Italian immigrants; Camaqua, situated halfway between Pelotas and Porto Alegre, and Ararangua, with a large and active congregation of predominantly German descent. Three new deacons and two priests were ordained, with five theological and four pre-theological students preparing for the ministry in the theological seminary in Porto Alegre.

Government aid in the amount of \$10,000 enabled the district to found a free grade school in Montenegro and start a rural school in Cangussu. A new, \$40,000 parish building for the Cathedral of the Holy Trinity was built in Porto Alegre. The Church of the Divine Blessing, in San Francisco de Paula, where next year's convocation will be held, took the place of the old one.

In Pelotas, a new chapel which will also serve as a school, is being built with the aid of \$3,000 from the Woman's Auxiliary of the Diocese of New York. A \$7,000 federal grant helped the work of an orphanage there, and a \$10,000 National Council loan enabled the district to purchase property next to the Church of the Redeemer, earmarked for a parish building.

Despite advances, the district, delegates learned, still has several most urgent needs. They include:

- a new building for the congregation of the Church of the Redeemer, Porto Alegre.
- a church in Ararangua—farthest outlying point in the district.
- a church in Montenegro, where a school and a welfare center are already being operated.
- another jeep.

### *Mexico*

Meeting in the Church of St. John the Evangelist, San Pedro Martir, D. F., delegates to the annual convocation of the Missionary District of Mexico voted to:

- Increase the budget from \$1,681 to \$3,500—a jump of more than 50 per cent over last year.

■ Admit two organized missions—Xoxocotla and Alpuyeca in the state of Morelos.

■ Move the School for Boys from Cuernavaca to San Andres Seminary, Guadalajara.

■ Make a yearly offering to the Church in Spain. (\$1,500 was raised, for the first time, in 1953).

■ Make special offerings to the hospital in Nopala, Hidalgo; San Andres Seminary and the Bible Agency of Mexico.

■ Have the Commission on Church Music continue preparation of a hymnal in Spanish, following the New Hymnal of 1940.

■ To meet next January at the Cathedral, Mexico City.

#### **Bishop's Address**

Reporting on accomplishments for the past year, Bishop Efrain Salinas y Velasco cited the confirmation of 150 new members, the ordination of one deacon and two priests, the start of construction of a new church at Chapantongo, Hidalgo; the start of missionary work in Xoxocotla, Nuevo Morelos and Matamoros; the receipt of National Council aid for the reconstruction of San Andres Seminary, the building of a home for the American missionary, and the continuance of church construction at Humini, San Martin de las Flores and Amealco.

The bishop expressed his appreciation to Episcopal youth in the U. S. for sending their United Youth Offering for the completion of construction at the School for Boys at Alejandra, and reported that two additional dormitories and a study room had been completed.



*Church of St. John the Evangelist, site of Mexico convocation*



FOR MORE than four hundred years—roughly, that is, ever since the various reformations of the 16th century—the Churches of Western Christendom have existed in a state of chronic and unhappy separation from each other. Since the Reformation, the emergence of still more new churches—particularly in the 18th and 19th centuries—has only served to confuse to an already confused situation.

It is really during only the past twenty-five years or so that large numbers of Christians have begun to experience within themselves the full horror of schism, and to play and work for the visible reunion of Christendom. But, there are still many Christians who have grown so used to our so-called “unhappy divisions” that they can contemplate them without any noticeable troubling of the conscience or agony of spirit.

Yet schism is indeed a sin. It cannot be justified in terms of the New Testament, and it gravely weakens and hinders the efforts of the Church to do Christ’s work.

Unfortunately the Churches are not, as they exist today, divided only by those things which originally caused the cleft. What they do in their state of separation widens the breach even more, so that the last state of a divided Christendom is worse than the first. This is because churches existing in schism from each other usually have an exaggerated sense of their own sovereignty and independence. They get out of the habit of consulting the beliefs and wishes of other Christians and become almost literally a law unto themselves. Thus it comes about that the longer schism continues the more difficult it is to heal and overcome.

Actually, the churches have been more than merely separated from each other. Obsessed with the illusion of their own independence, they have for the most part been moving further and further away from each other. The common mind of universal Christendom has been ignored again and again, while each of its separated parts feels free to follow its own particular bent in whatever way it wishes to go.

## Reinforcing Our Divisions

Thus some of these separated churches have departed from the custom of admitting only men to the sacred ministry, a custom universal in Christendom before these unhappy divisions began, and have begun to ordain women ministers. Now it is conceivable that there are good and varied arguments for ordaining women. It is not a question about which we wish to air our views at the moment, but surely so radical a departure from universal Christian custom is not the kind of venture upon which

separated churches ought to embark. So revolutionary a decision is one which only a reunited Christendom could make with any confidence that what seems good to the Church will seem good also to the Holy Ghost.

## New Dogmas and Old Discords

But the worst example of this process of adding to our unhappy divisions is unfortunately to be found in the largest and most widely spread of the separated churches, the Church of Rome. Since the Reformation, the Roman Church has

saddled herself with the responsibility of declaring three of its beliefs to be essential dogmas of the Catholic faith (that is, beliefs obligatory upon all Christians who hope for salvation). These three new dogmas, arrogantly added by the Roman Church to the universal faith, are the doctrines of Papal Infallibility, the Immaculate Conception, and of the Bodily Assumption of the Blessed Virgin. The merits of these doctrines have been discussed almost *ad nauseum* and there would be no point in our devoting any special attention to them here. Let it suffice for us to say that there is all the difference in the world between a situation in which many of the faithful entertain and cherish such beliefs as private pious opinions, and one in which they are declared in the most solemn fashion by the highest authorities in a great church to be and essential part of the Christian faith, and ranged on a footing of equality side by side with the great declarations of the Catholic creeds.

## Is There Worse to Come?

But now we are assured by a reputable Roman Catholic theologian that an even greater danger confronts us. According to the Very Rev. John A. Flynn, president of St. John’s University in Brooklyn (as reported in *Time* on the 22nd of March last), it is “not unlikely” that during the next hundred years or so the Blessed Virgin Mary will be proclaimed (1) Co-Redemptrix of the human race, and (2) Queen of the Universe participating with her Son, Jesus Christ, the Incarnate Word of God, in the government of the whole created order. It is well known that beliefs and speculations of this kind are wide-

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CATHOLIC FOR EVERY TRUTH

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spread and deep seated within the Roman Church—although it is only fair to add that many of the best and greatest living Roman Catholic theologians will be in opposition to so extreme a policy. But the moderating elements within the Roman Church have failed before, and they may fail again.

Should Father Flynn's prophesies prove correct, the crisis in relations between the Roman Church and the rest of Christendom will be far greater than it has ever been before. It has been grave in the past and it is still very grave indeed at this moment, but a declaration that the Mother of Christ has an active share in the redemption of mankind, and the government of the created order, will set up a conflict of opinion that would involve the basic elements of the Christian Gospel. If this were so, many of the most pregnant phrases of the New Testament would have to be rewritten. Again and again the New Testament reminds us of the absolute uniqueness of Christ. He and He alone is the Saviour. Except in and through Him no man comes to the Father. He is the one Mediator between God and man. Again, if Mary is to be regarded as playing an essential part in the government of the universe shall we not be reduced to a re-writing of the Doctrine of the Trinity?

In the circumstances it might be necessary to speak of the Holy Quaternity, rather than of the Holy Trinity. Of course, it is unfortunately true that there have been many modern liberal Protestants whose teachings have whittled away and ignored the Doctrines of the Incarnation and the Trinity. Such men have preached Christ as though He were no more than one among many great prophets who have guided us to God, and they have usually ignored the Holy Trinity altogether.

By a strange paradox this excessive Mariology seems to be the Roman Catholic equivalent of modern Protestant liberalism, pointing towards the re-admission of paganism into the area of Christian belief, and the reconciliation of Christianity with non-Christian religion. For our belief in the absolute uniqueness of Christ as the one Saviour, the one Mediator, the one hope of man, lies at the very heart of our Christian faith. Without the Doctrines of the Incarnation and the Trinity, Christianity would be impossible; and where anything else is set beside them Christianity is irremediably compromised.

In short, dogmatic formulations of the kind which

Father Flynn foresees would be a greater catastrophe for Christianity, and the cause of Christian reunion, than anything we have yet experienced. In saying all this we would not for one moment wish to deny that there is a deep and profound reverence for the Mother of the Lord which is truly Scriptural and at the same time a wholesome, even essential, element in the spiritual lives of Christian people. In the New Testament, Mary is hailed as one highly, and uniquely, favored of God. She is "full of grace." The Holy Ghost has come upon her so that "the Holy Thing" which is born of her must be called the Son of God. "Behold, all generations shall call her blessed."

The effect of centuries of reverent devotion to the gracious lady whom God chose to be the vehicle of His incarnation among men on the position and dignity of women in Christian civilization is perhaps incalculable, but it cannot for that reason be discounted. And how, we may well ask, can we hope to make ourselves one in mind and spirit with our Incarnate Lord unless we learn to share, among other things, something of his reverence and affection for His human mother? The excessive Mariology of the Roman Church cannot conceivably excuse the many non-Roman Christians, who to all intents and purposes do not reverence the Blessed Virgin at all.

### *The Anglican Position*

We may well thank God that since the Reformation the separated Anglican Church has promulgated no dogmas whatever and drawn up no official and formal confessions of faith. Our appeal is entirely to the faith, the practice and the Creeds of primitive and undivided Christendom. We protest against all unwarranted additions to this faith—that constitutes our essential catholicism. Churches existing in separation from the rest of Christendom—however great in size and venerable for their antiquity—have no business to make and promulgate new dogmas. They should be too busy praying, as men who know themselves to exist under the judgment of God, for the divine mercy, and for the accomplishment of the Divine Purpose, despite our sins, to reunite mankind in one visible Church, the Body of Christ, the earth counterpart of His everlasting Kingdom.

**D — PROTESTANT AGAINST EVERY ERROR OF MAN**





# War, Peace and the Christian Mind

By JAMES THAYER ADDISON

Dr. Addison wrote "War, Peace and the Christian Mind" just before his death in 1953. At that time, in a foreword, the Presiding Bishop said in part: "The subject is undoubtedly a controversial one, in the discussion of which there has been usually more heat than light . . . It is not to be expected that everyone will agree with all of the author's comments. But certainly (it) is written in an admirable spirit, and this careful and sane discussion is of great value in the consideration of a contemporary and complicated problem."

Concerning a much-discussed subject, about which the late author writes; ' . . . pacifism can be understood only when its principles are fully stated'

**D**EFINITIONS of Christian pacifism are not often to be found, and when found they are sometimes more laudatory than accurate. When L. R. Urban announces that "Christian pacifism is not peace at any price, but love at any cost," he almost canonizes the pacifist. He forgets, however, that if you say "no war *under any circumstances*," you are certainly voting for peace at any price.

When the Scottish Committee declared that "by pacifism we mean the overcoming of evil with good," they forgot that all Christians believe that no matter how we may meet evil in an emergency, it can be *overcome* only with good. Devere Allen asserts that "pacifism, essentially, is a method of social development . . . It's dynamic power," he adds, "is good will." But this statement is far too broad to serve as guide.

If we must have a definition, we can do no better than to turn to that admirably wise pacifist, Rufus Jones, who wrote more than twenty years ago: "Pacifism means *peacemaking*. The pacifist is literally a *peacemaker*. He is not a passive or negative person who proposes to lie back and do nothing in the face of injustice, unrighteousness, and rampant evil. He stands for 'the fiery positive.' Pacifism is not a theory; it is a way of life. It is something you *are and do*." If that is not pacifism on the average, it is surely pacifism at its best; and at its best, it should be judged.

Definitions, however, are far less useful than descriptions, for pacifism can be understood only when its principles are fully stated. These confessions of faith, moreover, are numerous. The difficulty is not to find them but to select the most typical.

One of the soundest and most char-

acteristic descriptions of pacifism is that offered by the Oxford Conference of 1937: "Some believe that war, especially in its modern form, is always sin, being a denial of the nature of God as love, of the redemptive way of the Cross, and of the community of the Holy Spirit; that war is always ultimately destructive in its effects, and ends in futility by corrupting even the noblest purposes for which it is waged; and that the Church will become a creative, regenerative, and reconciling instrument for the healing of the nations only as it renounces war absolutely. They are therefore constrained to refuse to take part in war themselves, to plead among their fellows for a similar repudiation of war in favor of a better way, and to replace military force by methods of active peacemaking."

Equally valuable is the deliberate statement of Charles E. Raven, Re-



his Professor of Divinity at Cambridge: "The pacifist is convinced that the faith of Jesus is universally valid, that the Cross is the instrument of salvation, that by it alone is . . . the communion and community of the Holy Spirit realizable, that man is made for such community, that he can only attain it by using means consistent with his end, that war is a denial of those means, a frustration of that end, that here and now spiritual resources are available, that they are in the long run the most potent actors in history, and that the urgency of the issue challenges every Christian to take the risk of an uncompromising rejection of war.

"Acting on those convictions he may fail, or seem to fail. Nevertheless, both for himself and for the world, both as an individual and as a citizen, it is better for him to obey God rather than man. Indeed the alternative is so plain that he can do no other."

#### **Discriminating Use of Force**

And he adds: "Pacifism . . . involves an active ministry of reconciliation . . . it replaces violence not by passivity but by the fostering of all that makes for trust and friendship . . . If God is love, and love the strongest influence in the world, then it is Christianity and common sense to act upon that conviction."

Confirming these descriptions, we may cite two further statements which emphasize the same familiar articles in the pacifist creed. Leyton Richards has written: "War . . . merely adds one set of evils to another, and attempts the impossible task of casting out Beelzebub by the prince of the devils. So the Christian objection to war is not to be construed as moral indifference in a struggle between right and wrong, but only as a recognition that the righteousness of God cannot be achieved by means which disallow right relationships among men. Christian pacifism is not passivity; it is the active substitution all along the line of the spirit of Christ for the spirit of war; therefore, as with Him, the giving of good for ill, right for wrong, love for hate, blessing for cursing. It is because war makes this impossible that it comes under the ban of many consciences which are nevertheless not yet clear as to an alternative duty . . . Pacifism is after all an application of the gospel method; it is Christ's way of meeting evil, applied to the supreme evil of international conflict."

The same thought in two memorable sentences has been expressed by Percy Hartill: "The essential basis of the pacifist position is that the

force which is finest in quality is also the strongest because it is of the same kind as the almighty power of God. If God Himself is revealed by the Cross, then the Love that suffers is stronger than the force which inflicts suffering."

These descriptions, though enlightening and perhaps persuasive, call for further expansion and interpretation. First of all, they reveal plainly the normal attitude of the Christian pacifist toward the use of force. Disregarding "the lunatic fringe" of Tolstoian anarchists, who believe that force in itself is wicked, we find a general approval of force as exercised, for example, by the police or by a man in defense of his wife.

As Kirby Page has put it, "To say that physical force is never defensible is to uphold anarchy." Quite as positive is Farmer's rejection of such a thesis: "Our (pacifist) position . . . is not based on a fantastic repudiation of all force in men's dealings with one another."

Writing as a New Testament scholar, G. H. C. Macgregor asserts that "there is room in Jesus' ethic for a discriminating use of force." Raven, too, concedes that "violent action is not . . . necessarily sinful, provided it is used in fulfillment of love's purpose and by means consistent with that end." And Cadoux devotes a whole section of his book *Christian Pacifism Re-examined* to discussing and classifying those forms of coercion that are compatible with Christianity and those that are not.

The readiness to approve the use of force under controllable circumstances by no means involves the admission that war can sometimes be

justified. In the words of Leyton Richards, "We need to differentiate sharply and clearly between war and the use of force. War, of course, involves the use of force, but . . . it involves other things besides; and it is these other things and not force *per se* which give it its distinctive quality and character."

This conclusion, universally endorsed by pacifists, means that they have never been deceived by the lame analogy, now rather shopworn, between the use of the police force and the use of armies in war. They refuse to assume that because it is right that evil-doers should be suppressed by municipal police or state militia, it is therefore right that evildoers in one country should be suppressed by the army and navy of some other country.

In this comparison, of course, there is just enough truth to make it plausible; but the more it is examined, the less accurate it seems. In the first place, the police serve an organized community in which a body of laws is universally recognized, even by criminals, and in which impartial courts of justice administer the laws and pass sentences. But on an international scale no such community exists.

In the second place, the police act only against those who actually break the law or are suspected of breaking it. They are expected to confine their energies to finding and arresting the guilty, and only those pronounced guilty by judge or jury are eventually punished.

In war, on the contrary, the work of armed forces is so indiscriminate

(CONTINUED ON PAGE 31)

*A World Council committee rushes to approve UN decision to fight in Korea*







# THE EPISCOPAL CHURCH IN DYNAMIC DETROIT

By CLIFFORD DOWDEY

**J**UST off Woodward Avenue, Detroit's main drag, and behind the unfinished Gothic Cathedral of St. Paul, stands the diocesan house, three stories of red brick Victorian ugliness, as anachronistic in its surroundings as a Model T would appear emerging from one of the city's modern plants.

Nothing could be less symbolic of the Diocese of Michigan than its headquarters. Indeed, the building, which belongs to an old and vanishing Detroit, could serve as an ironic symbol of everything the diocese is *not*.

Yet, the fact that the tired old building still serves a large diocese of considerable financial resources, reflects the program of Bishop Emrich, whose realism is characterized by putting first things first.

The quiet residential Detroit of the nineties, which the Diocesan House represents, received the shock of the automotive industry in the early twentieth century and ever since has lived with the unique problem of catching its own breath. To remain an integral part in the life of the city, the Church obviously had to race along with it. This has not always been a simple matter. Recently, when Detroit underwent the further shock of the sudden war expansion, with its postwar dislocations, the accelerated changes brought new and com-

plex problems for the Church to face.

The enormous diocese, 350 miles from north to south in the eastern half of the Lower Peninsula, is divided into two distinct cultures—the hunting-farming of the north and the industrial area in the Detroit sphere. The one and three-quarter million population of metropolitan Detroit is duplicated in the suburban area which rings the city. As elsewhere families are constantly transferring membership to the churches “further out,” as old parish neighborhoods change character. Then, with all the industries and exporting business from the Detroit River to the Lakes (Detroit ranks fourth nationally in exports), the city is essentially based on the one industry of automobiles and is one of the centers in labor-management relations.

**THE COVER STORY:** Christ Church, of which the Rev. William B. Sperry is rector, is the oldest church in Detroit.



Granting the inevitable sense of insecurity in a one-industry city, and an inevitable undercurrent of tension between labor and management, the fact remains that Detroit's vast army of workers enjoy the highest wage scale in the world. The church plays no active part in labor-management relations, but its influence for justice and fair play are felt nevertheless. Members of both factions attend the same churches and frequently sit on the same vestries.

The Church's quiet but persuasive leadership in community affairs rests directly on the shoulders of the Rt. Rev. Richard Stanley Merrill Emrich, diocesan since 1948 and suffragan for two years before that. To the rare combination of scholarship and driving force was added the boon of youth. Only 36 at his election, Bishop Emrich came to the Michigan diocese with comparatively little parish experience, and that chiefly in the environs of Boston while he went from instructor to full professor at Cambridge's E.T.S. But, this learned churchman brought a clearly realized and vigorous policy which centered in the diocesan laity, and which enlisted their able and enthusiastic support.

The laity in the Michigan diocese is traditionally active, and contains many communicants of civic influence, such as John B. Ford, Jr., of the Wyandotte Chemicals Corporation who worship at Christ Church, Grosse Point; Governor G. Mennen "Soapy" Williams, at Lansing; John Coleman, president of Burroughs' Adding Machines, and B. E. Hutchinson, financial vice-president of Chrysler.

However, with all the traditional laity participation, it was not merely a matter of channeling their energies and talents for the Church. It was, as everywhere, a matter of convincing the laity that their participation was really desired.

The program was definite and detailed, treating each aspect which characterized the diocese. For instance, in labor-management relations, while the Church could scarcely presume to arbitrate, it must assume an attitude. Going back to St. Paul on slavery, the more or less undeclared purpose has been to alleviate bitterness, to encourage groups representing opposite viewpoints to deal unemotionally with the facts and exclude those elements which tend to exacerbate rather than resolve a difference. The Church can speak for God without assuming the role of God.

In problems attendant to Negroes  
(CONTINUED NEXT PAGE)

# Detroit Personalities



*Dean John J. Weaver, who brought know-how to the parish-church cathedral in 1947.*



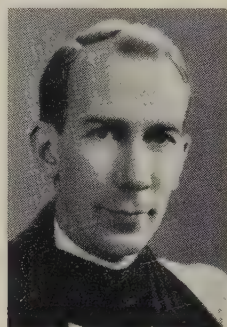
*Dr. Thelma James, a Wayne U. professor, who conducts Bible class at the Cathedral.*



*Edward L. Cushman, a Wayne faculty member, chairman of diocesan Social Relations Dept.*



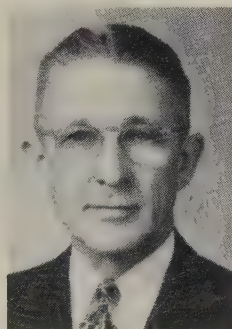
*John S. Coleman, head of Burroughs Adding Machine, who attends St. Paul's Cathedral.*



*The Cathedral's Canon Chaplain John Shufelt, exec. sec. of diocesan College Work Commission.*



*Mrs. Charles Dengler, of Jackson, president of diocese's strong Woman's Auxiliary*



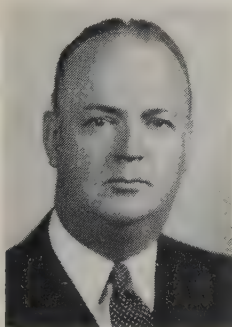
*Henry Houston, of All Saints', Pontiac, who is chairman of Society for Growth of the Church.*



*The Rev. I. C. Johnson, former journalist, rector of St. John's since '34; active in A.A. work.*



*Canon Gordon Matthews, beloved executive secretary of the diocese for past eleven years.*



*Fletcher Plant, active lay-reader, chairman of Michigan Diocese's Dept. of Missions.*



*Mrs. Rex Queeney, who is chairman of the Christian Education work for the Auxiliary.*



*Ted S. Ogar, editor of Michigan CIO News, who is a member of two departments in the diocese.*



in parishes formerly all white, the Bishop has taken an unequivocal position. He said, "The Church is not the Church of any one race, class or nation. It is God's family . . . all peoples are to be welcomed in every parish and mission of the Diocese of Michigan."

Despite the force of Bishop Emrich, he cannot by credo change the hearts of men, or even his diocesan communicants. In downtown Detroit, where the old gives way to the new, some churches have been slow to reach out to colored members of their physical parish. Others, like Grace Church, have met the issue squarely and, along with working with a mixed congregation, have a Negro curate with a white rector. Naturally, the parishes distant from downtown, like Grosse Point and Bloomfield Hills, escape the issue altogether.

This is a complicated national problem on which Bishop Emrich states the position officially proclaimed by the Church. Yet, intangibles exist between a general mandate and specific application in specific circumstances. It is true that the Roman Church assumed an official position which lowered racial barriers and, with the added inducement of free admission to parochial schools, today count 20,000 colored members in Detroit against a few hundred twenty years ago.

But Bishop Emrich, along with any Episcopalian bishop, lacks the authority in an un-authoritarian Church to make a policy, however vigorous, supersede firmly ingrained prejudices in the minds of people. It is a question which needs more than a general statement of principles from the National Church in order to achieve solution at specific local levels.

In fields not involving controversy, where the bishop's stands have been equally strong, his leadership shows concrete results by measurable statistical standards. Since he became bishop, the number of parishes and missions has been increased by 31, the number of clergy by the same figure, communicants by 5,000 and numbers of confirmees have broken diocesan records and then their own. Last year, 3,088 people were confirmed.

In money, the \$125,000 given to the National Church last year doubled the amount of 1948, and the expectations are higher for 1954. The missionary extension has more than doubled since ten years ago, and is approaching \$300,000, while the diocesan budget has risen in 10 years from \$144,000 to \$362,000 in round figures.

This healthy economic condition is due, in part, to the response to the

bishop's well-known tithing program. In this program—5% to the Church and 5% to community charities—the diocesan budget is not emphasized until *after* the Every Member Canvass. The point stressed is the realization of gratitude to God and not what the money will do for the parish or diocesan budget.

However, this expression of the individual relationship to God (Tithing) is regarded as part of a revitalized missionary program, one of the truly powerful works of the diocese. Here the Building Fund, designed to assist churches as well as missions, financially supports the policy of urging established missions to sponsor parochial missions.



*Bishop Emrich: vigorous policy*

Through the Building Fund, loans have been made to nine congregations in Detroit, seven in other parts of the diocese, and grants have been made to eight missions. The diocese supports in whole or in part forty missions, sharing responsibility in some cases with parishes and in some with the missions directly. Relations are close between mother parishes and their missions, and are indicative of the zealous interest in missionary work throughout the diocese. This, in turn, again illustrates the strong participation of the laity.

In this enlistment of laity support, Bishop Emrich was helped by his popular suffragan, the Rt. Rev. Russell Sturgis Hubbard, recently gone to assume the bishopric of the Missionary District of Spokane. This devout churchman, genial and thoughtful and deeply courteous, formed

with Bishop Emrich one of the fine teams in the Church, and to replace him Bishop Emrich has asked for two suffragans. With Bishop Hubbard there were no geographical divisions in diocesan work, each of the bishops taking his turn at parish visits, and in a diocese of the area of Michigan this necessitates considerable travel.

Fortunately, for the See City, the Church in Detroit enjoys a strong center in St. Paul's Cathedral, which serves as a parish church as well as the bishop's seat. The present dean, the Very Rev. John J. Weaver, who came in 1947, shortly after Bishop Emrich began his tenure as suffragan, brought the zeal and "know-how" necessary for organizing lay people for work through the basis of sharing Christian experiences in Christ's Church.

Dean Weaver has extended the functions of the Cathedral through such innovations as the forming of small groups, called "Commissions," who, meeting on a basis of sharing Christian fellowship, frequently contribute ideas of their own for the services of the Church to the community. The commissions sponsor a healing ministry, in which lay people make sick calls to homes and hospitals; other groups study the problems of family life, the problems of those who have suffered bereavement, and studies centered in the Bible. In those, as Canon Bohaker said, "We are concerned with the things the Bible can inspire in us as we read it."

Other commissions relate the Cathedral, through religious education and various programs, to the life of both parishioners and strangers, and, as in the diocese as a whole, the warm center of this church has aroused a rewarding lay response. It is one of the few downtown churches in Detroit that has grown in the past few years, and Dean Weaver and his staff believe that similar programs are the solution to the problems confronting many downtown churches.

From the center, the Church in Detroit carries its ministry into the lives of individuals whose problems can be helped by intelligent spiritual guidance. Typifying this is the work with alcoholics. Bishop Emrich, a student in this field too, is vice-chairman of the Church's Joint Commission on Alcoholism, and the Rev. I. C. Johnson, rector of St. John's Church and also a member of the national commission, has had his community work recognized by being made chairman of the Mayor's Skid Row Committee.

Mr. Johnson, an exemplar of the full life, besides being virtually a fix-

(CONTINUED ON PAGE 34)



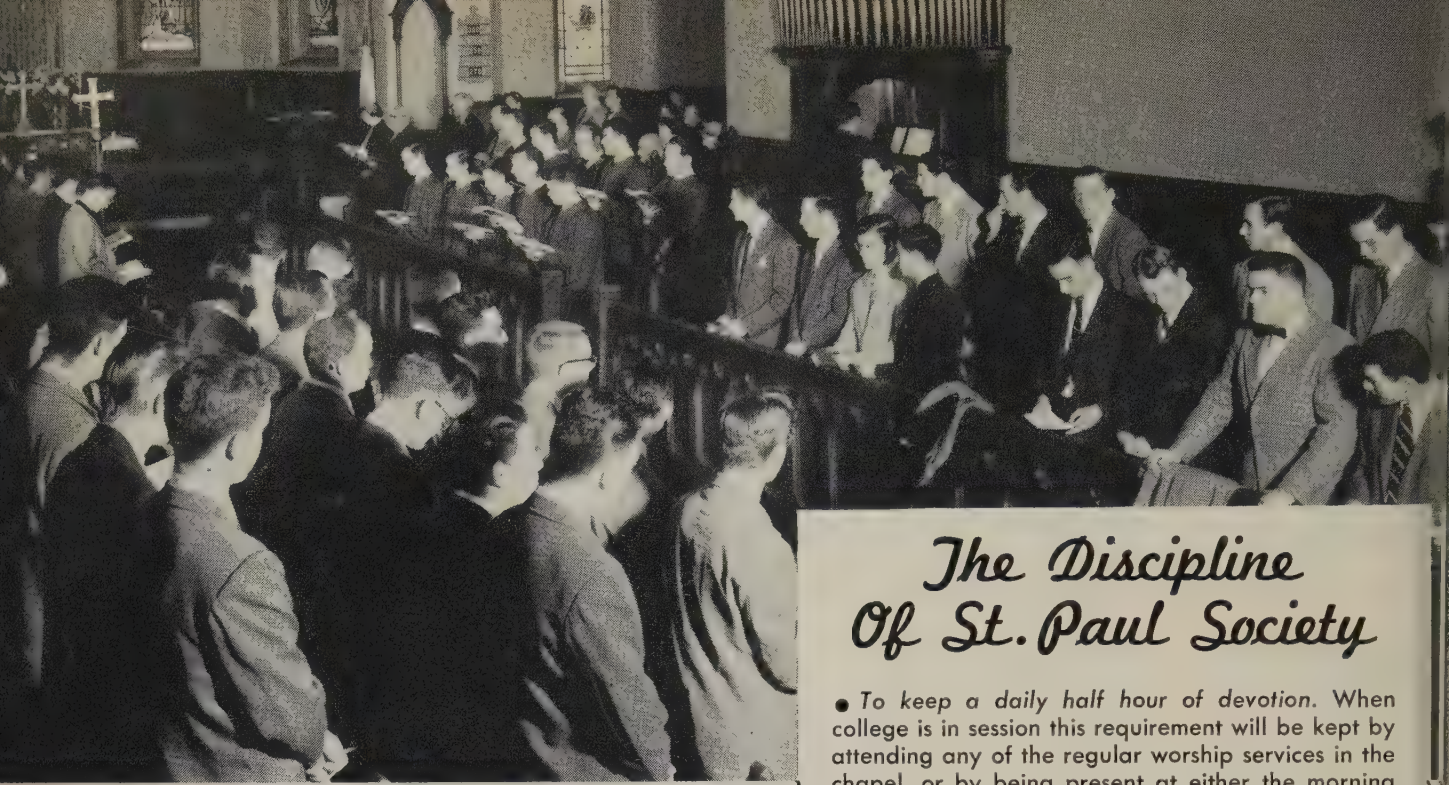


## IN BUSY DETROIT

St. Matthias' Church (top left), located on Grand Boulevard West; top right is Christ Church, Cranbrook, an example of solid suburban parishes; at left is St. Martha's, mission church, for the construction of which Mrs. Henry Ford gave \$1,000,000; at right is Trinity Church, where the Rev. John Dahl has spurred action in establishment of thriving youth center; at bottom left is Christ Church, Grosse Pointe, another solid suburban parish operating on a high budget and with a large membership; at bottom right, Mariner's Church, oldest stone building in the city, erected in 1848. Intended for Great Lakes seamen, Mariner's is unique because its builders, aware it would get small financial aid from these men, put the church on the second floor and rented the first floor as business offices. The Bank of Detroit had its first home there.







*Students at church at Kenyon College, Ohio*

# THEY'RE MAKING IT CLICK

By ALFRED B. STARRATT

St. Paul Society of Kenyon College proves students are interested in a religious group 'worth joining'

**I**N THE FALL of 1952 a group of students got together to study the whole question of the religious life of Kenyon College. They felt that the first thing needed was a really vital Christian organization. At that time no Christian student organization of any kind existed on the campus; although many had been tried in the past. Each had struggled along for a number of months and then dribbled away into the swamps of apathy. Some blamed it on the lack of girls for social life at the meetings. Kenyon, being an all male college and situated in Gambier, Ohio, far from any coed institutions, can't depend on the fair sex to liven things up. Some said that students aren't interested in Christianity any more. Some blamed the lack of facilities for meetings, and so forth.

The group that met in 1952, however, decided that the one thing a religious group could sell on the campus was religion. Others could sell social programs, discussion groups, lectures and the like. *Other organizations could do all the same things that a Christian group could do except offer members a vital religious experience and training in Christianity.* This seems obvious but there aren't many of us who are always wise enough to see the obvious.

(CONTINUED ON PAGE 34)

## *The Discipline Of St. Paul Society*

- To keep a daily half hour of devotion. When college is in session this requirement will be kept by attending any of the regular worship services in the chapel, or by being present at either the morning prayer vigil from 7:15 to 7:45 a.m. in the chapel, or the evening prayer vigil from 4:50 to 5:20 p.m.
- To read the agreed lectionary daily. The scripture passages are agreed on by the whole group in advance, and each passage is re-read daily for a week beginning with the Sunday dates. Various translations, commentaries and memorization are encouraged. Every Wednesday evening there is a group discussion of the passage being read.
- To express my Christian vocation in specific social action. Participating in programs for community betterment; political or intercultural or interracial activities; taking an active part in collegiate activities; working toward positive internationalism with positive pacifism as a goal.
- To attend the weekly meetings of the Society except when circumstances beyond my control make it next to impossible for me to do so. In addition to the regular meetings there are smaller cell groups. Joining these groups that meet for prayer in the dormitories is optional.
- To attend a retreat with other members of the Society once yearly.
- To contribute in proportion of my income, to definitely Christian causes. Tithing is recommended, but not required.
- To offer grace at each meal. Quietly and without ostentation.
- To worship weekly in regular church services.
- To carry out these further intentions, each as important as those listed above, but more general in their application:
  - A. We seek to practice stewardship and simplicity in our spending, eating, exercise, rest and so forth, using our surplus for others.
  - B. We seek to practice Christian reconciliation in our whole relationship with others — family, neighbors, people around the world.
  - C. We seek to pay continually, offering up flash prayers many times daily for causes, persons, praise and thanksgiving.



WITH ANSWERS BY DORA CHAPLIN

# Labeling is Dangerous

Dear Dora Chaplin:

*My friends and I have been having a big argument. We go to church, but we know two fellows who often go around with us, and they don't go to any services at all. In many ways they are better than we are, and yet we think we are so Christian. When we all go camping, one guy who was confirmed with me gets very bad-tempered and often gets out of doing jobs, but the two who don't go near a church have wonderful dispositions and would do anything for anybody. Do you think everybody needs religion?*

Peter N., Penn. (16 years)

DEAR PETER:

As usual I'd rather not give you the whole answer, but I'd like to suggest various points of view which may help you to find your own.

You know how often on this page we've thought about the fact that every individual is a particular person, different from everyone else, with unique talents, and a special life, background, and ancestry of his own. Some come from happy homes, some from miserable ones; some are worried about money, others have enough; some find study easy, others have to slave to keep up with the procession. The whole picture is like that of a race in which some are handicapped and some are not. Or, if you like it better that way—it is like ten people who all decide to take flying lessons at the same time but are given ten different types of planes, manufactured in different years, some good, some indifferent. In the end the performance wouldn't be the same, but it might easily transpire that the men with the difficult types might turn out to be the most skilled flyers, they would have learned to do difficult and dangerous things under hard conditions. In the beginning it may have looked as though those with the easy machines were going to win, but it was easy for them to grow too confident, too pleased with themselves.

So it is with those who start off

with some natural talents—like what some call “a sunny disposition.” It is no more of his own making, in the beginning, than are good looks or a fine voice. All natural talents are a gift of God, and we sometimes make the mistake of imagining they are of our own making. We equate, for instance, charm with goodness. Deep goodness does have an attractiveness all its own, but the cheerful “good-fellow” type need not necessarily be as great a person in the eyes of God as the one who is hot-tempered and is slowly overcoming this handicap. We all start from a different rung on the ladder—it's the climbing up or down that counts. Your bad-tempered friend may be improving! A Christian finds out that both the gift of a happy disposition, and the strength to overcome an irritable one, are from God. Charm can lead people away from God if it isn't offered up to Him, given back to Him for His use—along with our other talents. (See the prayer in The Order for Holy Communion, page 81 in the Prayer Book, “. . . here we offer and present unto Thee, O Lord, ourselves . . .”). Point 1, then is to consider what we too easily forget—the source of whatever is good in us.

*Point 2:* Our motives matter. Some are cheerful and helpful in order to win friends; others because of a genuine desire to help the group. God knows all about this. He knows we can be good for the wrong reasons or for the right ones.

*Point 3:* It is dangerous to put people in neat boxes labelled “Christian” or “Non-Christian.” It isn't as simple as that. Some people who don't realize it are very near to becoming Christians because God is drawing them slowly into His Church (perhaps using you to help); while others, immensely proud of their religious observances and good deeds, may be gradually moving away from God. The ones who find it hardest to overcome their sins discover their need of God's help. When we find we are helpless without Him, we are very close indeed to finding Him. Read

again the parable in St. Luke, Chapter 18, verses 9-14.

*Point 4:* A great many people have had Christian principles and attitudes handed on to them by parents or others and don't recognize their source.

There is no nourishment to keep the life of these wonders alive—they are like streams with no more water to keep them flowing and will dry up if the main stream is not discovered and joined to them once again.

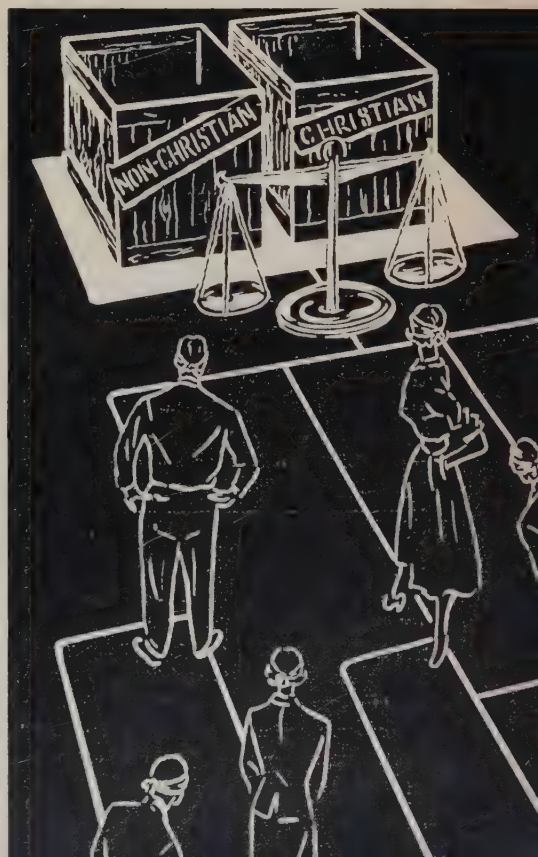
These points will give you enough to discuss for the time being. I'd like to add in closing, however, that a tree is known by its fruit. Becoming a Christian won't make a perfect man overnight, but if there is not some improvement—if we are as selfish, and lazy, and irritable as before, it will cause those outside the Church to doubt Christianity, and that is a terrible stumbling block to put in any one's way, isn't it?

Does everyone need religion? Some time in every man's life his natural gifts fail. We are helpless without a Power beyond ourselves. Remember St. Augustine's words: “Thou hast made us for Thyself, O God, and our hearts are restless until they rest in Thee.”

Dear Mrs. Chaplin:

*I have bought several other booklets on Prayer you have recommended and have found them helpful. Now I have joined a small Prayer Group and we are especially needing help*

(CONTINUED ON PAGE 36)





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# A Welcome Appearance

By EDMUND FULLER

ANY previously unavailable material from the hand of Dom Gregory Dix is to be valued. Therefore we welcome the appearance of a small book edited from seven retreat addresses not hitherto published.

► **The Image and Likeness of God.**  
*By Dom Gregory Dix. Morehouse. 77 pp. \$1.50.*

Abbot Augustine Morris, of Nashdom Abbey, has performed the editorial role, and remarks, in a brief preface, that Dom Gregory did not think highly of these addresses. He did not set them in order for publication, himself, so that it has been necessary in some places to piece them out. Also, an introductory chapter has been prepared by the editor, on the Biblical idea of the "image."

The theme of the retreat is derived in part from St. Bernard, via Etienne Gilson, but is developed through Dom Gregory's own concepts. The titles of the addresses, in their sequence, yield the best brief statement of the scope and nature of the book that can be given. I take the liberty of running them together, as if they were a quotation from the text: "Man, the image of God—The image defiled: sin—The image restored: incarnation and redemption—The image multiplied: incorporation into Christ—The image perpetuated: the mass—The image burnished: prayer and recollection—The original of the image: God."

► **An Anthology of The Love of God.**  
*From the writings of Evelyn Underhill. Ed. by Lumsden Barkway and Lucy Menzies. David McKay. 220 pp. \$3.50.*

Much of the treasure from the devotional writings of Evelyn Underhill is gathered into this volume. The excerpts are brief, but the editors have been guided by the precepts she laid down in editing readings from von Hugel: "... there are no snippets, no mere fine sayings."

Evelyn Underhill's qualities are well expressed by Bishop Barkway in his introduction. "The way in which she always speaks about God, with the wide perspective of her scholarship, the stern integrity of her thought, the analytic clearness of her

disciplined mind, and the devout awe of her heart, reassures the reader that here is a witness whom he can trust because she has taken nothing for granted and speaks out of the fullness of her personal exploration and experience."

The whole range of her writings, prose and poetry, is represented here, in an arrangement grouped under subjects. Quotation is a temptation, but only two samples, incomplete, are possible:

"The first question is not 'What is best for my soul?' nor is it even 'What is most useful to humanity?' But—transcending both these limited aims—what function must this life fulfill in the great and secret economy of God?"

"The saints and men and women of prayer to whom we owe our deepest revelations of the Supernatural—those who give us real news about God—are never untrained amateurs or prodigies. Such men and women as Paul, Augustine, Catherine, Julian, Ruysbroeck, are genuine artists of eternal life. They have accepted and not scorned the teachings of tradition: and humbly trained and disciplined their God-given genius for ultimates."

► **The House of Understanding; Selections from Jeremy Taylor. Ed. by Margaret Gest. Univ. of Pa. Press. 118 pp. \$2.75.**

Skilful editing and bookmaking have gone into this handsome, slender volume. It is greatly to be recommended for giving us much of the cream of Taylor's style and thought, and for the superb, lengthy essay on Taylor with which Miss Gest introduces the work.

Jeremy Taylor's fate has been, in part, the strange one of frequently being praised for his beauty of style by those who cared nothing for the Christian content of his thought. His theology is heavy with considerable seventeenth-century dead wood. From the whole body of his work, Miss Gest has mined extensive riches which might otherwise be lost to all but a small minority of readers in our time.

Like the Underhill anthology, its materials are grouped under subjects, but here there are more brief



## RECOMMENDED READING

Roger Williams. Perry Miller. Bobbs-Merrill. \$3.00.  
 The Holy City. A. N. Williams. Duell, Sloan & Pearce. \$6.00.  
 Stay On, Stranger! William Dutton. Farrar, Straus & Young. \$1.75.  
 The Carolina Backcountry. Charles Woodmason. U. of N. C. Press. \$5.00.  
 China in the 16th Century. Matthew Ricci. Random House. \$7.50.  
 The Passionate Heart. Beatrix Beck. Messner. \$3.50.  
 The Greek Passion. Nikos Kazantzakis. Simon & Schuster. \$4.00.  
 Not as a Stranger. Morton Thompson. Scribners. \$4.75.  
 Christian Worship. George Hedley. Macmillan. \$4.50.  
 Augustine: Earlier Writings. Ed. by J. B. S. Burleigh. Westminster. \$5.00.

passages interspersed with the longer ones.

Taylor's great gift for language pervades everything. Some of his remarks are wonderfully apt to the present: "If I were bound to call any man master upon earth and to believe him upon his own affirmative and authority, I would of all men least follow him that pretends he is infallible and cannot prove it."

"No man can make another man to be his slave unless he hath first enslaved himself to life and death, to pleasure or pain, to hope or fear: command these passions, and you are freer than the Parthian kings."

"You may as well measure eternity with a span and grasp an infinite in the palm of your hand, as draw the circles and depict Him that hath no colour or figure, no parts nor body, no accidents nor visibility."

► **The Christian View of Sexual Behavior.** By W. Norman Pittenger. 71 pp. \$1.50. Seabury Press.

This splendid little volume needs no introduction to readers of *ECnews*, for it was in a series of articles in these pages that it had its inception. Described, in part, as a "reaction" to the Kinsey Report, it is very much more. It is a sound and searching study of the theology of sexual relations. I think it more valuable than a score of books more specifically designed for marriage counselling. It is the best thing on the subject since Derrick Sherwin Bailey's *The Mystery of Love and Marriage*. (Harper. 1952.)

► **Plain Christianity.** By J. B. Phillips. Macmillan. 87 pp. \$1.65.

This book has the basic qualities of all Phillips' work in popular apologetics. Like his *Your God is Too Small*, of last year, the material originated as radio talks, some of them, in this

(CONTINUED ON PAGE 35)

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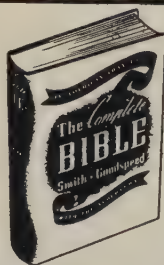
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# Net Result — Nine Letters

By RED BARBER

**S**MALL though he was at 5-8 and 145 pounds, John Heuss was always able to handle himself well, particularly in basketball, lacrosse and tennis.

But the rector of huge Trinity Church in downtown New York City looks upon himself as just a lucky bush-leaguer who got into the "big-time" in small college sports simply because there weren't enough athletes to go around. That may have been the case, but we doubt it.

A nine-letter man at St. Stephen's College (now Bard College) in New York's Hudson Valley, Dr. Heuss should glance back at his athletic days with no apology, for his teams did mighty well against stiff competition, the hoopsters tangling with such foes as Army, Williams and Amherst.

And in lacrosse, St. Stephen's took on the formidable competition presented by N.Y.U., Johns Hopkins, the combined Oxford-Cambridge team and Yale. (Dr. Heuss and Bishop Quarterman of North Texas were both forwards on the basketball team and forwards in lacrosse.)

Heuss, who began playing basketball at Hastings-on-Hudson High School, in New York's Westchester County, was an unusual combination of athlete-student. During his last two years at St. Stephen's he was



*Dr. Heuss as he is today*

studying for honors in social science, which in those days (the late 20's) meant a tough tutorial arrangement, whereby he read with a tutor for the two years. Rarely did anyone taking the honors course remain on the athletic teams, for it was a demanding course. Not only did he stick to his three sports, but graduated with honors and made Phi Beta Kappa.

Not all his days were serious. Recalling that it always was a distinct pleasure to beat the Army boys in any sport, although St. Stephen's teams usually took a physical beating, one game stands out in his memory: During a lacrosse tilt with the Cadets, as part of a May senior day entertainment, he got hit across the face with the netting of a lacrosse stick, and over the weekend had to escort his date around "with a design on my face like a waffle."

The most peculiar contest he remembers was a lacrosse match in New Jersey against the Montclair Athletic Club, made up of former college players. "There was a terrific rain for about three hours before the game started," Heuss recalls. "The field was set in a hollow. We played in about five inches of water—probably the first and last time lacrosse became water polo." A rough game, lacrosse usually leaves its mark. Heuss, once hit in the chest, developed a tumor that required an operation, and as a result wears a good-sized scar.

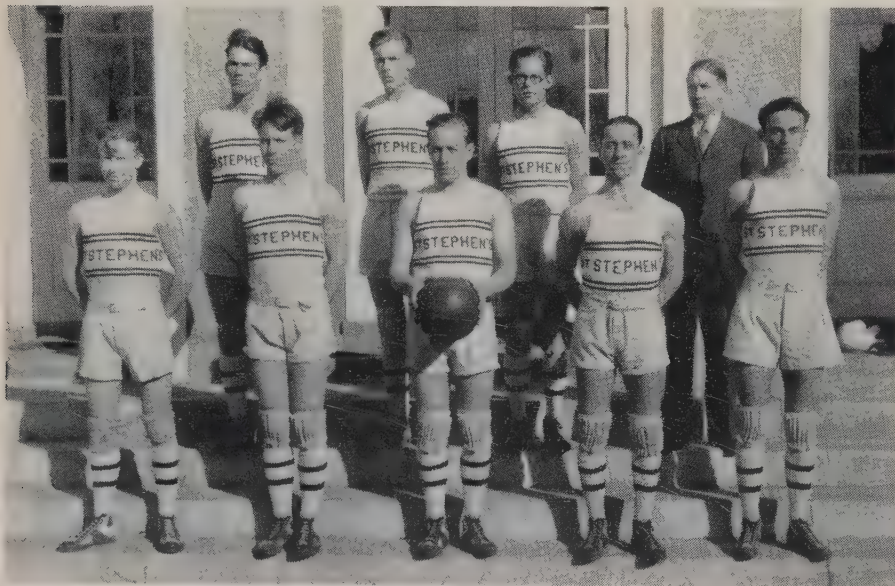
In reflection, he asserts: "As far as what one gets out of collegiate athletics, the thing that meant most to me was the fun of actually playing, and the friendships that developed that have been life-long, plus the education you get in going from campus to campus meeting a number of men in different places. I must have visited, in one sport or another, every major college in New England and New York State." Tennis was his favorite sport, and he won his share of matches as number two man on the team.

These days, Dr. Heuss confines his athletics to that of spectator and sailing his own 15-foot boat out of the Stage Harbor Yacht Club in Massachusetts. He and his 15-year-old daughter, Gwenith, a student at St. Mary's School in Peekskill, N. Y., are a crew in the club's local yacht races. "I go along as the crew," the rector says. "She is the skipper. I've arrived at the stage where I like to sit in the boat and let others and the wind do the work."

His two boys, Bill, 13, and Craig, 11, have their own sports preferences. Bill takes to wrestling, and Craig—who shows promise of becoming the family's star athlete—is on a Little League baseball team in Chatham, N. Y.

How does Dr. Heuss feel about athletics today? He doesn't think that boys are losing sight of the main emphasis in sports, as some experts believe, and points to the many intramural programs at prep schools and colleges that today are giving more boys a chance in athletics than was the case in his time. **END**

*Nine-letter man, Heuss (front row, left), shown with hoopsters*





THE British, while debating commercially supported TV Service, exhibited an almost unanimous repugnance for American TV commercials. And well they might. They hardly could have forgotten that the American films of the Coronation were interrupted by commercials using the words "queen" and "royal" to describe some of our dandy products.

And, in addition to the other objectionable features of TV commercials in the U. S., it is now apparent that they creep. They started out a king enough time, with at least three minutes out of a half-hour program devoted to commercials. But they have now gone far beyond that.

Almost every show has had a middle commercial interrupting its development. Now more and more programs are having a *second* middle commercial so that a half-hour show is interrupted twice.

The continuing study of television by the National Association of Educational Broadcasters shows TV's creeping commercialism. Last year found the total time devoted to commercials to be 7.2 per cent greater than in 1953 and 55.4 per cent greater than in 1951. The researchers found that 18 per cent of all time on the air was devoted to advertising, as against 14 per cent in 1951. The number of advertisements has increased by 39 per cent since 1951.

One of the ways commercials obtained an ever increasing stranglehold on TV was not available to radio: The so-called "secondary" advertising, in which the name of the product appears visually while the regular program is in progress. The name of the product is emblazoned across the desk where a panel sits, or across the curtain behind the master of ceremonies, so that the entertainers and participants on the program, sometimes including important public figures on serious interviews, appear as adjuncts to a billboard display.

TV commercials have been coming under increasing criticism, most recently from public relations expert Edward L. Bernays, and from critics seconding his remarks. But there is a common answer which many Americans give to these criticisms: Well,

they say, the sponsors are *paying* for the programs, aren't they?

This attitude is one of the chief things Christians must combat in the modern world. For this view, freedom means "do as you please." It appears especially in relation to money and property: What is mine, I am free to use in absolutely any way I please; what I pay for I can do with as I want, without moral

restraint. But for the Christian, freedom is inseparable from responsibility, and property is a trust in a larger, Divine economy. The necessity of

moral restraints are evident especially in such a field as television, where the health of the total community is plainly involved.

The issue about commercials is not just one of taste, but also one of morality. The first is bad enough. In one recent brief period of watching TV, for example, a distinguished gentleman discussed with me our respective digestive processes, a pleasant woman told me about the way to end the odor of perspiration, and demonstrated with an onion, and a spokesman for a product containing chlorophyll suggested that I had better use their item if I wanted to keep my job and my wife.

But there is a larger moral question, a question of what is regarded as important, and of how people are treated. It's no use saying that we can turn the thing off. The commercials will use our children to get us to buy—one of the more effective devices the ad-men have discovered. Nor can we escape by refusing to buy a TV set; we live in a society where colleagues and friends and our children's playmates are all affected by this medium. TV furnishes the focus of attention for the community, and helps to determine what the community will become.

And upon what does the growing commercial part of television concentrate? A great part of it is devoted to a scramble over our medicine cabinet urging on us different brands of toothpaste, aspirin, deodorants, shampoo, razor blades. Another large part is devoted to a many-sided war over the washtub: Soap against soap, soap against detergent, liquid detergent against solid detergent.

(CONTINUED ON PAGE 31)

## Creeping Commercialism

By WILLIAM MILLER

### FOAM RUBBER CUSHIONS



Filled with foam rubber. Zippered removable cover in your choice of wide color range of ecclesiastical velour.

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College Prep. Each student has individual academic goal. Speech program. Sports for all. Modern indoor swimming pool. Modern fireproof dormitories under construction. Enrollment: H. S. 25 Lower 90.

For catalog write Col. B. B. Bouton Adm. Building Howe, Ind.

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## CREEPING COMMERCIALISM

(CONTINUED FROM PAGE 29)

Still another part fights for the habits of the leisure hours: Cigarettes, beer, soft drinks. The major part of television commercials, television advertising goes into the alleged virtues of products which are minor and secondary and trivial, which depend upon "product differentiation" rather than upon any inherent difference in quality, and therefore for whom brand name fights are crucially important. Since there is no basic ground of distinction, the most trivial points come to be endlessly reiterated, pounding into the viewer's mind the name of a particular brand.

A person's time makes what he is. The use of the nation's resources show what he is. How much of ours should be spent on examining the particular sound a cereal makes when it strikes the milk?

The television commercial does not deal with the unique person, the soul

of Christian faith, but rather with a kind of actuarial man, a statistical average man, whose only qualities are impersonal, who likes repetitious jingles, bright lights, and anonymously pretty women, who is primarily motivated by a desire to keep up with others, by being odorless, regular, and well groomed, and who spends his life looking for the better tasting cigarette and the flakier pie crust.

The commercial debases languages and blurs distinction. In the main, it avoids the viewer's reason, and tries to go beneath to desires, urges and emotions. It implies an association of the product with all good things and repeats its name constantly, so that the viewer will automatically call the product's name when he enters drug store. The commercial prepares the way for the use of the same devices in politics.

The question about creeping commercialism is the moral one of what our society is to become. END

## WAR, PEACE AND THE CHRISTIAN MIND

(CONTINUED FROM PAGE 19)

that no effort is made to confine the penalty of suffering to persons genuinely guilty. In addition to the vast destruction of property, thousands and even millions of innocent people on both sides are killed or wounded.

If city police, in the process of arresting a burglar, succeeded in destroying ten city blocks by fire and in shooting a hundred citizens, their conduct would be open to public criticism. Yet, such free-for-all "police" work is taken for granted in war. Not until the United Nations, or some more powerful organization becomes a recognized international authority with its own armed forces, will the comparison of war with police action begin to be sound.

The nearest present approach to this ideal future situation is the intervention of the United Nations in Korea, where a recognized international authority, acting in accordance with the provisions of its Charter, used armed forces to resist aggression. On this occasion Christian public opinion rightly viewed the action as the international equivalent of police work.

The most notable example of immediate approval was the statement issued by the Central Committee of the World Council of Churches meeting in Toronto in July, 1950. "An act of aggression," it reads, "has been committed. The United Nations Commis-

sion in Korea, the most objective witness available, asserts that 'all evidence points to a calculated, coordinated attack prepared and launched in secrecy' by the North Korean troops... Armed attack as an instrument of national policy is wrong. We therefore commend the United Nations, as an instrument of world order, for its prompt decision to meet this aggression and for authorizing a police measure which every member nation should support."

In describing vividly the ugly and tragic evils that differentiate warfare from other uses of force, pacifists are eloquent and generally accurate, and we shall do well to illustrate fully their beliefs.

"War," declared Fosdick, "is the most colossal and ruinous social sin that afflicts mankind; it is utterly and irremediably un-Christian; in its total method and effect it means everything that Jesus did not mean and it means nothing that He did mean; it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth could ever devise."

The pacifists at the conference known as COPEC recorded their conviction that in war "one after another the scruples of humanity and the dictates of the Christian conscience are thrown aside, and war becomes more and more ruthless. This in its turn

(CONTINUED NEXT PAGE)

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### Farragut

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leads to a progressive deadening of the moral sense of the nations engaged, so that towards the end of, and after, a great war atrocious deeds are palliated and condoned which in the early stages of war could scarcely have been committed, much less justified."

Similarly, the pacifists of the Scottish Committee were agreed that "war, as we know it today, is a business of wholesale massacre of men, women, and children, innocent and guilty alike; it inevitably arouses the most evil passions and lets loose among men almost every known vice."

Equally emphatic is the considered judgment of Raven: "War is seen to be a wastage, a misuse, a prostitution of lives fitted for better and creative ends. War does not create: it corrupts both the individual and the society. Love, truth, beauty—these are the creative elements in life; and war destroys them all. If our faith is, as every Christian will maintain, centered in God as love, in the Word of truth, and in the beauty of holiness, then war is always and absolutely to be condemned."

### Deliberate Debauch

Some of the less obvious evils, moreover, are not forgotten in the pacifist catalog of the consequences of war. "A . . . sufficiently terrible weapon in modern warfare is that of preventing the enemy-country from obtaining food-supplies. The true nature of this weapon is largely concealed by the deceptive impersonality of its use . . . It means the necessity in countless homes of watching beloved children growing daily undernourished, getting stunted in growth, falling ill, and in many cases dying."<sup>1</sup>

Added to physical suffering and loss of life is "the deliberate debauching of the public mind by means of both official and unofficial propaganda . . . It is part of the essential nature of war that the finest motives must always be betrayed by the actual processes which are necessary to the prosecution of war . . . So it comes to be, not only that truth is sacrificed and evil passion inflamed, but falsehoods are purposely invented and circulated."<sup>2</sup>

When the horrors of war are under discussion, the pacifist uses language hardly stronger than the non-pacifist would use. But the pacifist goes further to assert not only that war is hideously evil, but that it is *never* the lesser of two evils. In other words, it is invariably wrong and sinful. As one group has written: "It is sometimes maintained that a Christian individual or nation is bound to resort to war as the lesser of two evils, there

being no other choice. But that is never the situation."

Individual pacifists are always ready to endorse that conclusion: "(War) cannot be the lesser of two evils, for there is no greater evil nothing more contrary to that mind of God which . . . is revealed in Christ."<sup>3</sup> "Total war is a disaster immeasurably worse than any which a consistent pacifism could have involved."<sup>4</sup>

The plea of a choice between two evils "is a serious indictment of the providential ordering of the world . . . In a similar way most of the crimes of history could be approved."<sup>5</sup> "The doctrine of the necessary choice between two evils in a war situation forces us back ultimately to the denial of the God and Father revealed by our Lord Jesus Christ."<sup>6</sup>

Since, then, participation in war is regarded by the pacifist as flagrantly un-Christian and as sharing in the worst of all possible evils, the genuine pacifist is a conscientious objector in war time. No matter what he will consent to do, he will not bear arms or help to manufacture or transport arms or munitions. It is upon this negative stand that there is the widest agreement, and so the pacifist has thus far been particularly noted for what he will *not* do. At its most flourishing period, pacifism in England between 1920 and 1939 resulted in the signing of the *No War Pledge* by tens of thousands who promised to have neither part nor lot in any future war.

How pacifists interpret the demands of Christianity as calling for this conduct and what activities they proposed as substitutes for war, we have now to consider.

To be continued. This series is published in ECnews with the permission of Seabury Press.

## FOOTNOTES

- (1) C. J. Cadoux, *Christian Pacifism Re-examined*, p. 34.
- (2) Leyton Richards, *Realistic Pacifism*, pp. 49, 56 f.
- (3) Farmer in *The Church, the Gospel and War*, edited by R. M. Jones, p. 65.
- (4) G. H. C. Macgregor, *The Relevance of the Impossible*, p. 69.
- (5) Leyton Richards, *Realistic Pacifism*, p. 75.
- (6) L. R. Urban in *Peace Is Possible*, edited by S. Temple, p. 150.



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EPISCOPAL CHURCHNEWS, MAY 2, 1957



# You Are The Builders

By ALFRED W. BURLINGAME

FOR three months now, the Builders for Christ campaign to raise \$4,150,000 for the Church's most urgent building needs has gathered momentum. As the pace quickened, you learned that \$2,000,000 is needed to increase and improve the seminary facilities for our young student ministers—a step that will aid in stemming the tide of a rising clergy shortage and will assure the continued high quality of these future leaders in your own parishes and communities.

You learned of the tremendous opportunity and need now present in Japan and other strategic areas overseas, where \$1,225,000 will help to meet the threat of Communism and other materialistic forces that are working to prevent the kind of world God wants and you want.

You learned how, here at home, \$800,000 will continue providing educational opportunity for those who otherwise would not have it, assuring them of at least minimum Christian standards of safety, health and comfort as they study. You learned how part of this sum will place churches in key areas of population growth, to serve those who lack the ministry of the Church, making the most of opportunities as they open up, rather than arriving with too little too late.

As you have been caught up in this rolling snowball of information, you have realized that these needs must be met at once. They are needs which, if not supplied, could well find our position as a front-line institution questioned within a relatively short time.

If we are to maintain the quantity and quality of the clergy, to at least hold the line in essential educational institutions, or if we are not to leave the field of opportunity in growing communities to churches more alert and better equipped, then we must do everything and anything within our means and power to make Builders for Christ a rousing, ringing success.

General Convention, our Church's highest legislative body, has given the mandate. The National Council, as interim administrative agency, has

sounded the call and provided tools to help each diocese, parish, and individual to build for Christ.

One thing remains—as the campaign reaches its climax, the builders must respond with an avalanche of pledges. The demand upon you as an individual may not be great. But if your response, collectively, is great, there will be no doubt about the result.

In many cases, the response already has been forecast by the enthusiasm and imagination of the various diocesan bishops and organizations, and by affirmations of Christian determination and sacrifice on the part of parishes and individuals.

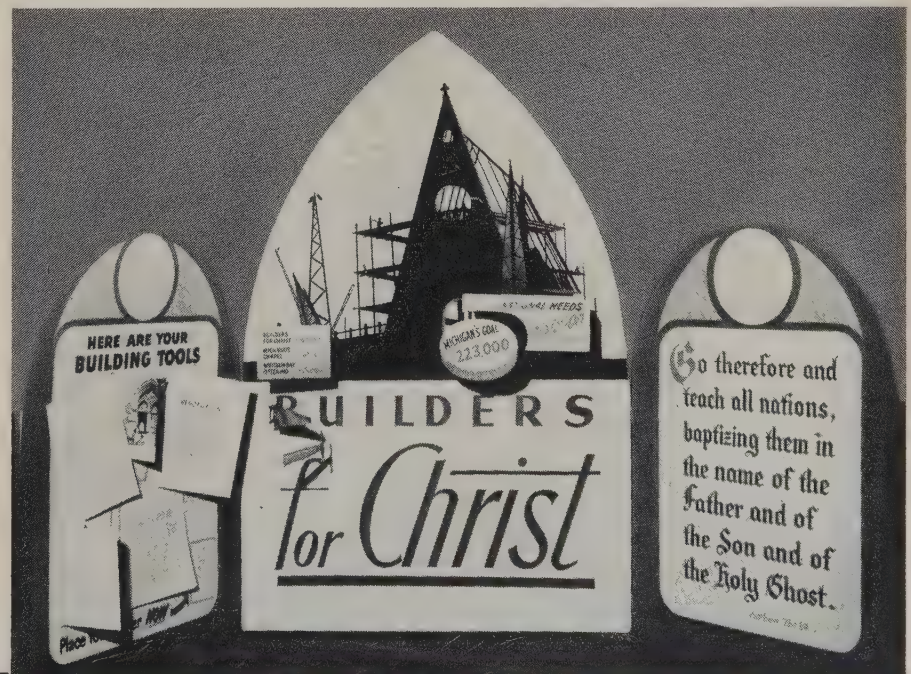
In Liverpool, N. Y., for instance, St. Matthew's Church was completely razed by fire on Feb. 18. Less than a month later, knowing that they had yet to raise \$40,000 for reconstruction of their church, the 54 families of the parish and the Rev. John D. Hughes, priest-in-charge, unanimously accepted their full share in the Builders for Christ drive. When the day for pledging arrives (in most dioceses, May 2), how many parishes more fortunate will be able to match, in their own parish family, this evidence of the Holy Spirit at work?

Laymen and clergy in the Diocese of Northern Michigan, undaunted by treacherously icy roads or the fact that 17 to 33 inches of snow lay on the ground, drove as far as 200 miles to attend organizational meetings for the campaign. Could there be greater evidence of willingness to heed the Church's call?

Diocese after diocese, each with its own pressing needs, has subordinated self-interest to the greater cause of Builders for Christ. Those combining their own building drives with Builders for Christ have overwhelmingly indicated that the national needs will be given first consideration.

Not many times in our life do we have the opportunity to make a united effort to strengthen the foundations on which our Church operates. Not often does strengthening these foundations mean more than now, when the world trembles between promise and disaster. Who will fulfill this promise, if not Christ? He can do it only if He has a strong Church.

You who are His builders, the people concerned with giving Him the kind of Church He needs, will strengthen His cause and your own when you pledge to Builders for Christ. END





(CONTINUED FROM PAGE 22)

ture as chairman of the diocesan Department of Finance, in his spare time serves as acting rector of the historic Mariners' Church. Built in 1848 when the small city was crowded on the waterfront and the oldest stone church in the city, Mariners' has lived for the past few years under the threat of extinction in one of those marches of progress which is to clear all away in making space for a new civic center. However, the old relic, with its fine example of American Gothic in the upstairs church, is to be spared by removal to another site and this physical link with the past preserved.

For today's needs the Mariners' Church, without congregation or permanent rector, serves as a hostelry for over 200 old and homeless men as part of the City Mission Society program.

Following this line of community responsibility, St. Peter's, once a big downtown church, checked the downward spiral toward total disintegration by founding a home for boys in the parish house. The liability of a church across from a baseball park (Briggs Stadium) was turned into an asset, as Fr. Mangrum (the Rev. John F. Mangrum) has big-league baseball players to talk to the boys.

In like manner, Trinity Church, in a neighborhood which had become debased to the point of serving as the locale for the infamous "Myrtle Street Gang," under the aegis of the Rev. John Dahl—former cathedral dean of Haiti and chaplain of boys schools—formed a Youth Center which has reactivated a parish church that had declined to the state of unused parish house and chapel.

Of course, all downtown churches in Detroit, or anywhere, cannot resolve their difficulties by such means. But in Detroit downtown churches are still big, in spite of the new "suburban diocese" that has been built since World War II and now forms an actual ring around the circumference of the city.

To keep moving ahead, the Diocese of Michigan has some money, lots of vitality, and an imaginative bishop. One of his greatest strengths is his ability to clarify his intentions and the program of the diocese to both clergy and laity. Perhaps the best summation of these policies is to be found in his recent report at the 1954 Diocese Convention in which he said, "... the population and material prosperity of this area will continue to grow. It is important that we continue to form the policies and tools

which will enable us to build for the Lord as we should."

The Bishop then went on to enunciate a nine-point program. Four of these points have to do with Modern Tithing, the forming of parochial missions, the "Ministry of the Laity," and the Bishop's Building Fund, and have already been discussed.

The other five are as follows:

(a) *"Each one reach one"*—every person shall be taught that it is his duty and privilege to bring others into the Church.

(b) *The Record*, the diocesan newspaper—Since *The Record* is the only printed instrument which binds our diocese together, it is wise for vestries to underwrite subscriptions for the whole parish, or, in some other method insure its wide circulation.

(c) *Parking*—the parking problem in America will increase in the next 10 years... every vestry should concern itself with this problem, where necessary and possible procuring more land for church parking.

(d) *Episcopal Endowment Fund*—I am continuing the policy of placing 10 per cent of visitation offerings in the Episcopal Endowment Fund and 10 per cent in the fund for a new diocesan office (the Endowment Fund is designed to support the episcopate).

(e) *Parishfield*—since it is of primary importance that we continue to grow spiritually, deepen our fellowship, open ourselves to a knowledge of the fine new ventures in the Church life, there should be an ever-increasing use of Parishfield. Parishfield is the on-going Christian community, an hour from Detroit, which serves as a center for training, study, and discussion on the Ministry of the Laity. It is unique in our Church in this country." (The April 20, 1952, issue of *Episcopal Churchnews* carried a full story on it.)

These policies, clearly stated and equally applicable to any parish, downtown or otherwise, set the pattern for the future of the diocese. In fact, most of them have already begun to bear fruit. This is due, of course, to the able clergy and enthusiastic laity who really make the Church click at the local level.

Here then, is the heart of the story: Bishop Emrich gives his diocese vital leadership in clearly setting forth a sound, basic program; really capable clergy and laity carry it along, and then the Church moves with power and surety amidst the complex problems that confront it in a modern American metropolis. END

(CONTINUED FROM PAGE 24)

The concerned group of organizers further decided that, on our small campus of 500 students as a maximum, there was no room for competing religious groups, so the fellowship they were looking for had to be interdenominational. This ruled out the Canterbury Club, an Episcopalian organization for students. They knew that the majority of religiously concerned students at Kenyon, since it is one of our Church colleges, are Episcopalian, but they did not wish to rule out any interested students who might not belong to the majority Church body.

Weeks were spent in looking over the specifications of various groups with which we could affiliate. Most of these were either strictly denominational, or they were flaccid fellowships in which the unconverted could exchange polite opinions with the unconverted. We decided that we'd have to draw up our own organization. The only model we had to follow was that of a group called "The Kirkridge Fellowship" with headquarters in Bangor, Pennsylvania. Kirkridge provided an interdenominational fellowship under religious discipline for adults. We adapted their rule of life to our situation as college students.

The result was the formation of the St. Paul Society of Kenyon College. The Society has no officers except a clerk elected by the members to keep track of business. There is no constitution. The only formal document in the Society is the rule of life which every member must publicly swear to follow during all the years he is in college.

It seems obvious that an organization based on this discipline would be attractive only to those who share a real Christian concern. The original members of the Society were prepared to be a very small group, but they hoped that they would stand for something different from all other campus organizations and that in terms of religion they would "be something worth joining."

A year has gone by since the Society was formed. How did it work? What are the results thus far?

In terms of numbers, almost ten per cent of the total student body of the college are now members of the St. Paul Society! In addition to members who have sworn to follow the discipline of the Society, there have been another fifteen per cent of the student body who have been active in the Society by attending one or more of the "open" meetings. These open meetings have presented programs to



the general student body on various religious questions and on the meaning and aims of the Society.

Any morning or evening one can now enter the Kenyon chapel and find numbers of students in prayer. Furthermore, though we all know that we have a long way to go to fulfill our purposes, we all agree that there is a quality of life growing up amongst us in the Society which can

only be described as the presence of the Holy Spirit. The discipline that none of us could follow alone is something that we find strength to do together. Our meetings become deeper as time goes on and we find confidence to speak our inmost hearts to each other. Many times we come away from a session with the Bible, or in common concern for a campus problem, with a feeling of joy and peace that can't be put in words. We belong to one another—not simply in theory, but also in growing spiritual recognition of the religious facts of our existence.

An interesting aspect of the oneness in Christ which we experience is our awareness of a great, inclusive unity which draws us together in affection even where we differ in opinions. Our Society includes several denominations, and among Episcopalians it includes Anglo Catholics as well as Liberal Evangelicals. Yet we have found that the circle of Christ's love which encloses us all is greater than anything that could divide us. Our differences of opinion take place within a community of mutual caring and concern. I have never heard bitter words, or rivalry—or other symptoms of division in the Society.

Christianity is making more of a difference on the campus these days. One senses it in chapel services. One feels its influence in a change, not great, but still a change, in the attitude of the general student body toward certain moral problems. We mean to make more of a difference. We mean to infiltrate the whole life of this college so that Kenyon will be better able to fulfill its function as a Church college. Kenyon offers academic training that is one of the best in the country. Our aim in the St. Paul Society is to make its religious life also one of the finest on any campus.

The St. Paul Society has proven that students are interested in a religious group that is worth joining.

END

## BOOK REVIEWS

(CONTINUED FROM PAGE 27)

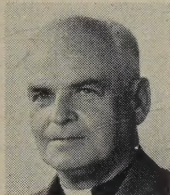
case, in Australia. It tends to repeat many of the points and motifs of the former book. The similarity of the title to Lewis' *Mere Christianity* is mildly unfortunate since the scope and depth of this volume are not the same as the other.

► **Sparks of Fire.** By Thomas N. Carruthers. Morehouse. 166 pp. \$3.00.

Bishop Carruthers has contrib-

(CONTINUED NEXT PAGE)

## MEDITATIONS AND MUSINGS



By Eric Montizambert

A MODERN writer, filled with theological "good intentions," undoubtedly would have spoken of "Peace" before

even thinking of the meaning of "Joy." But the tumbled order of St. Paul's "fruits of the Spirit" is the inevitable result of an outburst of ecstasy in which feelings of the moment predominate. Yet this is the feeling of Redemption. It defies analysis. It refuses to be packed into the dry-freeze of definitive dogma. It is salvation in action. Thus the Apostle's meaning cannot be grasped when we try to interpret it only in the terms of our own day. Contemporary thought has been so oppressed by the physical terrors of the times that it thinks of Peace solely as the end of the struggle between the nations.

But our Lord means something other, deeper and more vital than that. He said to a world tragically like our own, "My peace I leave with you . . . not as the world gives, give I unto you." This gift can be realized to the full even by that individual whose lot is cast in the very maelstrom of the raging nations. It is the gift of the Holy Spirit which enables the redeemed disciple to "overcome the world". He is in this world, but he is not of it. His poise is not shattered by the confusion around him. It is the gift which comes as the reward of an utter trust in Christ the Lord. That we should strive and pray for this is imperative because those who possess this peace of soul are remnant upon which the ultimate triumph of the Kingdom depends.

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uted a column to the magazine *Farm and Ranch*—*Southern Agriculturist* for ten years. This is a book of selections from those writings, ranging from discussions of Bible reading and the need for new translations, to the troublesome questions people ask, and to the questions that are seldom asked but should be. There are wisdom, humanity, and applied theology in these short pieces. *Sparks of Fire* is well worth reading.

► **The Easter Book.** By Francis X. Weiser. Harcourt, Brace. 224 pp. \$3.00.

Arriving too late for timely review, this is a valuable book. The great moments of the church calendar are not seasonal, but continual. A companion to Mr. Weiser's *Christmas Book*, it is an absorbing informal history of the celebration of Easter from the early church to modern times. The related folklore and customs that have gathered about it are discussed, and often illustrated in Robert Frankenberg's admirable drawings. The customs and observations of Lent are included. END

## DORA CHAPLIN

(CONTINUED FROM PAGE 25)

on *Intercessory Prayer*. We are busy working people and I am afraid we shall be discouraged if we are faced with a very long book at this point. What do you advise us to use for study?

Mrs. J. R. L., North Dakota

DEAR MRS. L.:

There is a new *Forward Movement* booklet called *Intercessory Prayer*, by Alexander C. Zabriskie. It is obtainable for 10 cents from Forward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio. I think you will find it very helpful.

In the back of this little book is a list of six other publications of the same price which would also be helpful to you later on. END

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**WANTED**—Registered nurse, age approximately 45, Churchwoman, to take charge of small infirmary in boys private boarding school. Write Supt. Northwestern Military and Naval Academy, Lake Geneva, Wisconsin.

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**PARISH PRIEST**, early forties, married, Prayer Book Churchman, desires move to Midwest or South invites parish inquiry. Box 1214 Episcopal Churchnews, Richmond 11, Va.

**PRIEST**, 38, single, moderate churchman, looking for progressive parish. Seventh or Eighth Province preferred. Box 1216, Episcopal Churchnews, Richmond 11, Va.

**PRIEST**, married, 25 years experience, desires active parish. (Prayer Book Catholic). Work among young people and hospitals. Box 1217 Episcopal Churchnews, Richmond 11, Va.

**ACTIVE MID-WEST RECTOR** wants supply July or August or both, on or near ocean. Accommodations for couple. Reply Box 1218, Episcopal Churchnews, Richmond 11, Va.

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# Church Directory

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Com-

munion; HD, Holy Day; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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7:30 EV & Ben; Daily Eu 7, Wed & HD 10; EP  
5:45; C Sat 5-6, 8-9

### CHURCH OF THE ADVENT

Rev. Whitney Hale, S.T.D., r  
Mt. Vernon and Brimmer Streets  
Sun HC 8, 9; Sol Mass Ser 11; Sol Ev, addr. &  
Ben 6. Daily MP 7:10, HC 7:30; EP 6; Thur HC  
9:30; Fri HC 12 noon, Healing Serv. 12:30; C  
Sat 12-1, 5-6; Sun 10:15

## NEW YORK CITY

### NEW YORK CATHEDRAL

(St. John the Divine) 112th and Amsterdam  
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;  
Ser 11, 4. Wkdays HC 7:30 (also 10 Wed, and  
Cho HC 8:45 HD); Mat 8:30; Ev 5:30.  
The daily offices are choral exc. Mon.

### CALVARY

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### HEAVENLY REST

Rev. John Ellis Large, D.D.  
4th Avenue at 90th Street  
Sun HC 8 and 10; MP and Ser 11; EP and Ser 4;  
Tues and Thur and HD HC 12; Wed Healing  
Service 12; Daily: MP 7:45, EP 5:30

### CHURCH OF THE HOLY TRINITY

316 E. 88th St. Rev. James A. Paul, D.D., r  
Sun 8 HC, Ch S 9:30, Morning Service & Ser 11,  
EP & addr 5

### ST. BARTHOLOMEW'S

Rev. A. P. Stokes, Jr.  
Park Ave. at 51st St.  
Sun HC 8, 9:30; MP 11 (HC 1st Sun)  
Wkday HC Tue 10:30, Wed & HD 8, Thurs 12:10;  
EP 6 Daily.

### St. IGNATIUS'

87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

### ST. JAMES' CHURCH

Madison Ave. at 71st St.  
Rev. Arthur L. Kinsolving, D.D., r  
Rev. W. J. Chase Rev. J. F. Martin  
Sun 8 HC, 9:30 Ch S; 11 MP, Ser; 4 EP, Ser;  
Wed 7:45 HC; Thurs 12 HC

### ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D., r  
46th St. between 6th & 7th Aves.  
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C. Thurs 4:30-5:30; Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9.

## NEW YORK CITY

### ST. THOMAS

Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53rd St., north of Radio City  
Sun HC 8, 9 & 11, 1st & 3rd S; MP 2nd, 4th, 5th  
S; Cho Ev 4  
Daily 8:30 HC, Tues 12:10; Thurs 11; ND 12:10.  
Noted for boy choir; great reredos and windows.

### TRANSFIGURATION

Rev. Randolph Ray, D.D., r  
Little Church Around the Corner 1 E. 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11, V 4

### TRINITY

Rev. John Heuss, D.D., r  
Broadway and Wall St.  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45  
HC 8, 12, Noon Ser 12:30; EP 5:05; Sat HC 8,  
EP 1:30; C Fri 4:30 & by appt.

## ROCHESTER, N. Y.

### ST. PAUL'S CHURCH

Rev. George L. Cadigan  
East Avenue and Vick Park B.,  
Sun Services 8, 9:30, 11; Fridays 7

## UTICA, N. Y.

### GRACE

The Rev. Stanley P. Gasek, r  
Sun 8, 9:15 (Fam Eu) 11, 6:30; Lit. daily 12:15;  
MP and HC Wed, Thurs, Fri & HD; Healing Fri  
12:30

## RALEIGH, N. C.

### CHRIST CHURCH

Rev. Stephen C. Walke, r  
Capitol Square—on U. S. Highway No. 1  
Sun 8 HC, 11 MP, 1st Sun & HD 11 HC; 2nd &  
4th Sun 9:30 HC

## COLUMBUS, OHIO

### TRINITY

Broad & Third Streets  
Rev. Robert W. Fay, D.D., r  
Rev. A. Freeman Traverse, asst.  
Sun 8, 11, Evening, Weekday, Special Services as  
announced

## MEMPHIS, TENN.

### CALVARY CHURCH

102 N. Second (Downtown)  
Donald Henning, D.D., L.H.D., r  
David Watts, B.D., Asst.  
Sun 7:30, 9:30, 11. Daily HC 7:30

## RICHMOND, VA.

### ST. LUKE'S—on Routes 1 and 301

Sun Masses 7:30, 11; MP & Ch S 9:30; Daily  
Masses 10:30 exc. Wed & Sat 7:30; C Sat 4-5

### ST. PAUL'S—across from the Capitol

Rev. Robert R. Brown, r  
Rev. W. Holt Souder, assoc.  
Sun Services 8, 11, also Wed 8





# BUILDERS

*for Christ*

IN HIS NAME **Pledge!**

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